SLOKAS.

Adhyaya 11.

SLOKAS.

Adhyaya 12.
Third bhava.

SLOKAS.

Adhyaya 15.

Tenth bhava.

SLOKAS.

Adhyaya 16.

1–2 How a horoscope helps.

3 How a female horoscope should be prepared and what it should set forth.

4–6 Points to be specially noted in a female's horoscope and the clues to them.

7–8 The points to be examined in a female's horoscope in view to ascertain her characteristics.

9 The yoga under which a female born may be a dependant and have many husbands.

10 The yogas under which a female becomes celebrated for her talents, learning and virtue.

11 Same in substance as slokas 9 and 10.

12–18 The character of a female varies jointly with the sign and Trimsamsa of birth. This result is shown in reference to the signs owned by Mars, Venus, Mercury, the Moon, the Sun, Jupiter and Saturn.

19 The planets in the 7th bhava that lead to widowhood, marriage or repudiation by the husband. Planetary condition under which a woman becomes addicted to other men.

20 A स्वैरिणी (Swairinee) and पुनर्भू (Punarbhu) defined.

21 The yoga under which a woman and her mother lead immoral lives. The yoga which with certain exceptions leads to diseases of the womb.

22 The yoga under which a woman is put away by her husband or is at variance with him.

23 Particular planets in particular positions in the 7th bhava are answerable for a woman's repudiation by the husband, widowhood, domestic discord, remarriage or long continued wedded life.

24 The first three quarters similar in import to sloka 19. The last quarter gives a yoga leading to barrenness.

25 A woman becomes an object of affection or antipathy to her husband according as she is under the influence of the first or second of the yogas mentioned in the sloka.

Adhyaya 17.

SLOKAS.

84-85 Direction for applying the फलश्रुति (Phalasruti) in the previous adhyayas in reference to any chakra dasa under examination.

87-88½ Direction for examining a horoscope under the Kala chakra system.

89-101 सिंहावलोक (Simhavaloka), मण्डूकगति (Mandukagati) and पृष्ठतोगमन (Prishtatogamana) explained. Their evil effects in general and also in reference to special instances in the सव्य (Savya) and अपसव्य (Apasavya) chakras.

102 The asterisms to which the first four of the सव्यचक्र (Savya chakra) formulas apply.

103 The asterisms which conform to the last four of the above formulas.

104 The asterisms conforming to the first four of the अपसव्यचक्र (Apasavyachakra) formulas.

105 The asterisms conforming to the last four of the अपसव्यचक्र (Apasavyachakra) formulas.

106 *This is sloka 6.*

107-111 Directions for finding the periods of भुक्ति (Bhukti), अन्तर (Antara) and सूक्ष्म (Sukshma) dasa portions in connection with a चक्रमहादशा (Chakramahadasa).

Adhyaya 18.

1 Introductory.

2 Importance of Dasas.

3 The lords of the Ududasas, the order in which they set in; *the length of their periods.*

4 What planets prove benefic in a dasa?

5 What planets prove malefic in a dasa?

6 When will a dasa prove auspicious?

7-8 In what positions the Moon influences a dasa beneficially and in what, otherwise?

9 The Moon's influence on mental states during a dasa.

10-11 *Application of the* शुभ (Subha) and अशुभ (Asubha) mentioned in the 4th Adhyaya of श्रीपतिपद्धति (Sripatipaddhati) to the dasa periods shown here.

SLOKAS.

ERRATA

Page	Line	For	Read
vi	21	bp	by
1	21	श्रीवेंकटाद्रेरिह	श्रीवेंकटाद्रेरिह
2	23	Sl kas	Slokas
5	13	Ras is	Rasis
6	7	घनशौल	घनशौल
13	28	कृष्णाः	कृष्णः
21	15	चेर	चरे
23	15	षोषदांश	षोडशांश
26	33	Thrimasmsas	Thrimsamsas
27	7	भूमिपुत्राणम्	भूमिपुत्राणाम्
27	23	६९	३९
28	8	Eve	Even
29	17	पोरिजातं	पारिजातं
29	18	देयलोकः	देवलोकः
30	22	शुभकर्मसु	शुभकर्मसु
31	24	वृीदीदयुक	वृद्धियुक
32	21	Rajaspadada	Rajaspada
33	19	केण्द्र	केन्द्र
42	32	चन्द्रार्कौ	चन्द्रार्कौ
42	33	येगेषु	योगेषु
60	25	द्रिजोत्तम	द्विजोत्तम
61	1	Japiter	Jupiter
70	7	वर्वपचल	वर्षपचल
70	28	गहाणो	महाणो
72	14	अधिध्रि	अधिमित्र
74	25	parternal	paternal
77	2	पित्तात्मकः	पितात्मकः

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78	25	sefteyes	soft cyes
80	26	intial	initial
104	12	Saturm	Saturn
105	10	नरिसान्	भरिसान्
125	4	शेनार्किणा	शेनार्किणा
125	15	गैंभ	गर्मे
125	23	Ka-nya	Kanya
170	22	t sticle	testicle
171	24	gataka	Jataka
176	19	सादरनाश	सोदरनाश
190	20	iife	life
192	6	नसैर्गिक	नैसर्गिक
201	6	सूर्यमन्दौ	सूर्यमन्दौ
216	27	केन्द्रत्रिणेथवा	केन्द्रत्रिकोणेथवा
227	3	o	of
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246	6	becom	become
246	7	th	the
246	8	affecte	affected
247	6	viewsof	views of
247	21	aya	daya
247	24	ave	have
247	26	eevasarman	Jeevasarman
247	27	ar	far
249	5	Jeevasarmma	Jeevasarman
257	8	thls	this
267	24	पापालैक्षित	पापाक्षेक्षित
278	26	M rs	Mars
280	24	m ets	meets
286	22	eading	reading
314	23	षाम्यन्यदृपि	षान्यदृपि
335	17	Mere	Merc

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380	29	nd	and
391	31	ithw	with
401	5	नीचारिवग	नीचारिवर्गे
420	21	शत्रुनीजगृह	शत्रुनीचगृह
422	18	८२	७२
460	25	Si n	Sign
527	30	w his ealth	his wealth,
528	18	be will	he will
658	3	Kujas tavarga	Kujashtavarga
658	14	he	the
683	5	tne	the
730	5	लग्नशे	लग्नेशे
734	24	th	5th
739	10	Mcrcury	Mercury
748	12	reat	great
754	4	numher	number
756	6	स्फुटांशे	स्फुटांशे
783	9	गम्बन्ध	सम्बन्ध
784	12	दार्घायुः	दीर्घायुः
784	22	राजप्रतापान्वितम्	राजप्रतापान्वितम्
786	3	crmmand	command
790	20	denots	denotes
799	7	Pices	Pisces
799	28	It	If
800	8	tho 6th	the 6th
802	24	wlll	will
806	8	plsce	place
810	4	n	in
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829	14	occupfed	occupied
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838	5	desease	disease
851	22	contses	courses
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854	1	जमित्रे	जामित्रे
871	25	associoted	associated
898	22	I th	10th
916	17	maximum in- come	minimum in- come
923	25	करांशे	करांशे
946	11	Arus	Aries
946	16	Snbhagraha navamsa	Subhagraha. navamsa
952	16	wonb	womb
983	8	eaeh	each
987	26	gooo	good
1003	29	tho	the
1007	29	!n	in
1032	13	रावदृशायां	रविदशायां
1040	2	मूषण	भूषण
1040	13	वन्धु	बन्धु

जातकपारिजाते दशमोऽध्यायः

॥ अष्टकवर्गाध्यायः ॥

Adhyaya X.

ASHTAKAVARGA.

The following eleven slokas from होरामकरन्द (Horamakaranda) are inserted here, because they form an appropriate introduction to this Chapter.

यद्गोचरे जन्मगृहाद् ग्रहाणां पृथक् फलं द्वादशराशिपूक्तम् ।
नृणां तदेकर्क्षभुवां फलस्य भेदादनैकान्तिकमुक्तमार्यैः ॥ १ ॥

Each planet moving from the place it occupied at the birth of a person admittedly produces its own peculiar effect varying with its progress through the 12 Rasis. Owing to the admitted variation in this effect, the ancients say that it cannot be laid down as *absolutely identical (even) in the case of persons born under the same star.*

यत्र स्थितः शीतकरो नराणां स्याज्जन्मराशिं समुदाहरन्ति ।
यथा तथा येषु खगाः सलग्नाः स्थिता न ते सप्तकतां भवन्ति ॥ २ ॥

Astrologers declare that to be the जन्मराशि (Janmarasi) of a person wherein the Moon was at the time of his birth. The several places in which the planets and the Lagna may be in all possible ways cannot consist of seven.

अतोऽष्टराशिर्मनुजोऽत्र सर्वः प्रोक्तोऽस्य तेभ्यश्च शुभाशुभानि ।
फलानि तेषां च वियोगयोगा यदाऽष्टवर्गोत्थफलं स्फुटं स्यात् ॥ ३ ॥

Hence *every person* is declared to have eight signs as the seats of the seven planets and the Lagna and it is with reference to these eight places that all the good and evil effects of a person's life due to the disjoined or conjoined states of the planets and the *Lagna* are calculated——a process which when completed, the अष्टवर्ग (Ashtakavarga) result as it is called will become revealed.

स्वारार्किभ्यो दिनेशः स्वसुखमृतितपः स्वान्त्यलाभास्पदस्थः
शुक्रादस्तारिरिःफेष्वरितनयतपोलाभवर्ती सुरेज्यात् ।
चन्द्राल्लाभारिकर्मत्रिषु शशितनयात्सान्त्यधर्मात्मजेषु
श्रेष्ठो लग्नाद् व्ययाम्बूपचयगृहगतः सुमहत्त्वोऽष्टवर्गात् ॥ ४ ॥

With reference to its अष्टकवर्ग (Ashtakavarga) the Sun is declared exceedingly auspicious in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from itself, Mars and Saturn; in the 6th 7th and 12th places from Venus; in the 5th, 6th, 9th and 11th places from Jupiter; in the 3rd, 6th, 10th and 11th places from the Moon; in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Mercury; and lastly in the 3rd, 4th, 6th, 10th, 11th and 12th places from the Lagna.

इन्दुर्लग्नात् षडायत्रिदशसु कुसुतात् सत्र्यधर्मारिसजेषु
स्वात् सास्तकेषु सूर्यात् समदनमृतिषु त्र्यायधीषट्सु मन्दात् ।
ज्ञात् केन्द्रायात्मजाष्टत्रिषु विबुधगुरोः केन्द्ररन्ध्रान्त्यलाभे
शुक्राद्धीधर्मबन्धुस्मरसहजभवाभास्व प्रशस्तः ॥ ५ ॥

The Moon is auspicious in the 3rd, 6th, 10th and 11th places from the Lagna; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 6th, 7th, 10th and 11th places from itself; in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 5th, 6th and 11th places from Saturn; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter*; and lastly, in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus.

केन्द्रास्वाष्टगः स्वादुपचयसतयेष्वर्कतः षट्त्रिलाभे
मान्देर्यांशोः प्रशस्तः प्रथमसहजषड्लाभमध्येषु लग्नात् ।
ज्ञात् षट्त्र्यात्मजेषु व्ययरिपुदशभायेषु जीवाच्च शुक्रात्
षड्लाभान्त्याष्टमेषु क्षितिज इनसुतात् केन्द्ररन्ध्रायधर्मे ॥ ६ ॥

Mars is auspicious in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from itself, in the 3rd, 5th, 6th, 10th and 11th places from

*In the 1st, 2nd, 4th, 7th, 8th 10th and 11th places from Jupiter, according to some.

the Sun; in the 3rd, 6th and 11th places from the Moon; in the 1st, 3rd, 6th, 10th and 11th places from the Lagna; in the 3rd, 5th, 6th and 11th places from Mercury; in the 6th, 10th, 11th and 12th places from Jupiter; in the 6th, 8th, 11th and 12th places from Venus; and lastly, in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn.

ज्ञः शुक्रात् स्वाद्यलाभाष्टमनवमसुखे स्वात्रिपुत्रे कुजार्क्योः
साज्ञाद्द्वारेऽष्ट जीवाद् व्ययरिपुनिधनायेषु शस्तो दिनेशात् ।
धीधर्मान्त्यारिलाभे त्रितनुदशसुते स्वात् स्वषट्व्याक्षिरन्ध्र-
क्रोमाप्स्विन्दुतोऽरिस्वसुखमृतितनुव्योमलाभेषु लग्नात् ॥ ७ ॥

Mercury is auspicious in the *1st, 2nd, 3rd, 4th, 5th, 8th, 9th* and 11th places from Venus; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Mars and Saturn; in the 6th, 8th, 11th and 12th places from Jupiter; in the 5th, 6th, 9th, 11th and 12th places from the Sun; in the 1st, 3rd, 5th, 6th, 9th, 10th 11th, and 12th places from itself; in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna.

जीवो भौमात् स्वकेन्द्रायाष्टमसुतिषु रवेः सत्रिधर्मैश्च स्वात्
सभ्रातृध्विन्दुज्ञात् षट् स्वसुतसुखतनुव्योमधर्मागमेषु ।
लग्नात् सास्तेषु चन्द्रात् स्मरगुरुधनधीवारिसिन्दरन्ध्रेषु मुन्दात्
धीषट्त्र्यन्त्येषु शुक्रात् स्वसुतशुभभवोलाभविद्वेषिषु ॥ ८ ॥

Jupiter is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars, in the 1st, *2nd, 3rd, 4th, 7th,* 8th, 9th, 10th and 11th places from the Sun; in the 1st, 2nd, 3rd, 4th, 7th, 8th, *10th and 11th places from itself, in the 1st, 2nd, 4th, 5th,* 6th, 9th, 10th and 11th places from Mercury, in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna, *in the* 2nd, 5th, 7th, 9th and 11th places from the Moon; in the 3rd, 5th 6th, and 12th, places from Saturn, and lastly, in the *2nd, 5th,* 6th, 9th, 10th and 11th places from Venus.

इन्द्रोर्ध्वस्मारिरिःफेषु स्वधिमदननवान्त्येषु स्वनात् प्रशस्तो
स्वस्त्रग्लग्नास्तितेषु स्वात् व्ययनिधनभवेष्वकंगो दैत्यमन्त्री ।

धीधर्मायाद्यन्त्युत्रिदशसु रविजात् धीतपःस्वाद्यलाभे
जीवात् ज्ञात् धीत्रिलाभक्षतनस्सु कुजाद्दीभयापोक्लिमेषु ॥ ९ ॥

Venus is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from itself; in the 8th, 11th and 12th places from the Sun; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 5th, 8th, 9th, 10th and 11th places from Jupiter; in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars.*

स्वात् सौरिस्त्र्यायपुत्रारिषु धरणिसुतात् सव्ययान्तेषु सूर्यात्
केन्द्रस्वायाष्टसु ज्ञाद् व्ययभृतिखसखारातिधर्मेषु चन्द्रात् ।
षट्त्र्यायस्थो विलग्नादुपचयहिबुकाद्येषु षष्ठारि रिःफे
शुक्राद्वाचस्पतेश्च व्ययतनयभवारातिषु स्यात्प्रशस्तः ॥ १० ॥

Saturn is benefic in the 3rd, 5th, 6th and 11th places from itself; in the 3rd, 5th, 6th, 10th and 11th and 12th places from Mars; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury; in the 3rd, 6th and 11th places from the Moon; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna; in the 6th, 11th and 12th places from Venus; and lastly in the 5th, 6th, 11th and 12th places from Jupiter.

स्थानानीष्टफलप्रदानि कथितान्यन्यानि दुष्टान्यतः
कार्यं तद्द्विचरं ततोऽधिकफलं तद्वु- स्वाद्येर्ग्रहैः ।
मिश्रस्वोपचयस्थिता शुभमभी पुष्णन्ति सत्फलं
निम्नक्षपिचयद्विषद्गृहगताः प्रायः फलं नो शुभम् ॥ ११ ॥ (गुणाकरः)

The benefic positions have been enumerated; the rest are to be understood as malefic. The two-fold distinctions *viz.* of benefic and malefic should be clearly set forth. The planets produce the effect of whichever of these two preponderate in the

* But according to Parasara, the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.

Ashtakavarga calculations made from the Rasi they occupy at the time of birth (*vide* previous Slokas). In their own, friendly or उपचय (Upachaya) places, the planets invariably advance the *benefic effect* revealed by Ashtakavarga. In their depression, inimical or अपचय (Apachaya) places, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

जन्मकाले ग्रहा यत्र स्थितास्तत्स्थानतोऽङ्कयेत् ।
* रेखाबिन्दूंश्च तद्भे चारात्तच्छेत्फलं ग्रहः ॥ (सत्याचार्यः)

From where the planets are at the time of birth, the benefic and malefic dots should be marked. A planet in its progress through a Rasi produces *the effect of the malefic* or *benefic dots* appearing therein (as ascertained from its Ashtakavarga).

* In other books रेखा (Rekha) is used to denote what बिन्दु (Bindu) signifies here *viz.* a benefic dot; the term बिन्दु (*Bindu*) in other books is employed in the sense of a malefic dot. This has to be kept in mind in making out quotations from other authors.

कष्टश्रेष्ठफले ज्ञात्वा तदन्तरवशात्फलम् ।
चारक्रमेण खचरा यच्छन्तीति जगुर्बुधाः ॥ (देवकीर्तिः)

The several places detailed above are to be reckoned with respect to the Rasi (and not the Bhava) occupied by each of the 7 planets and the Lagna at the time of birth. These places should be understood as benefic and the rest malefic. As each Rasi *happens to be counted 8 times (once for each of the 7 planets and* the Lagna) for ascertaining the benefic as well as the malefic places, the maximum number of countings cannot in any case exceed 8. If after computation of a planet's अष्टकवर्ग (Ashtakavarga) it is found that a particular Rasi has more countings on the benefic side than on the malefic, *it means that the net result is beneficial to the native.*

If we should denote a benefic place by a dot (·) and a malefic one by a vertical stroke (|), *we can at a glance understand the* difference between these two kinds of countings in any अष्टकवर्ग

(Ashtakavarga). The effect of a planet's arrival in any bhava (भाव) in its progress through the orbit गोचर (Gochara), is benefic, mixed or malefic according as the number of benefic dots in the Rasi representing the bhava in "the भिन्नाष्टकवर्ग (Bhinnashtakavarga) of the planet is greater than, equal to or less than 4. Dots short of the prescribed minimum indicate untoward effect produced by a planet belying any favourable position it may occupy; while dots in excess of the prescribed minimum betoken good, notwithstanding the unfavourable position of the planet concerned. For example, if all the 8 happen to be benefic it means that the result is fully beneficial. If only 7 of them are benefic and 1 malfic, the result is $\frac{7-1}{8}$ or $\frac{3}{4}$ ths beneficial. If in any Rasi the number of benefic dots be 6 and that of malefic strokes be 2, the result is $\frac{6-2}{8}$ or $\frac{1}{2}$ beneficial. If the number of benefic dots be 5, we should say that the effect will be $\frac{5-3}{8}$ or $\frac{1}{4}$th beneficial. If it should be 4, the result is $\frac{4-4}{8}$ or 0; that is neither good nor evil, but neutral and so on.

एकेन यः शुभः स्यात्पञ्चभिः स्थानैः स पापदो भवति ।
यस्तु चतुर्भिर्नेष्टः सर्वफले कल्पनाप्येवम् ॥ (पाराशरः)

Take for example the horoscope mentioned in Brihat Jataka, Chapter VII, Sloka 6, and reproduced below:

Lagna 30° Venus 27°	Sun 10°	Mer. 1° Moon 3°	
	Rasi Kundali		Jupiter 5°
Mars 28°			
		Saturn 20°	

• • • 						• • • 						• • • 						• • • 					
• • • • 					Ashtakavarga of Mars Benefic dots—39 Malefic Strokes—56		• • • • 				
• • • • • 						• • • • • 			
• • 							• 								• • • • • 				• • 							

In the sign Mesha, there are 3 benefic dots and 5 malefic strokes. The 3 benefic dots *neutralise with 3 of the malefic* strokes. The net result is 2 malefic strokes which means that Mars when passing through this sign will be productive of $\frac{2}{8}$ or $\frac{1}{4}$th evil. Similarly for the other signs. There is one peculiarity to be noticed in the अष्टकवर्ग (Ashtakavarga) of Mars. In sign Kumbha in the example there are 3 dots and only 4 strokes instead of 5. This is because the 10th place from the Moon has been declared to be ineffective, that is, neither benefic nor malefic—चन्द्राद्दिग्विफलेषु Chandraddigviphaleshu—for the अष्टकवर्ग (Ashtakavarga) of Mars. That place has therefore not been taken for the calculation. The net evil arising there is thus only $\frac{4-3}{8}$ or $\frac{1}{8}$th.

In the case of a planet with more benefic dots, the benefic influence will be all the greater and more marked if the planet concerned *should also be posited in an उपचय (Upachaya) house* (with respect to the Lagna or the Moon), or occupy a friend's house, or his own sign or his exaltation Rasi.

लग्नादुपचयसंस्थश्चेन्द्राद्वा स्वगृहमूलतुङ्गस्थः ।
मित्रक्षेत्रगतो वा फलमतिशायितः शुभं दद्यात् ॥ (देवकीर्तिः)

If on the other hand the planet though getting more benefic dots should happen to be in an अपचय (Apachaya) house (reckoned either from the Lagna or the Moon), or in his depression sign or inimical sign, the good effect will be considerably reduced. If in the above case there be more malefic strokes instead of benefic dots, it will worsen the bad effect.

अपचयराशौ नीचे शत्रुक्षेत्रे च जन्मकाले स्यात् ।
यस्तु स दद्यात्पापं फलमतिशायितौ यथाक्रमम् ॥

N. B.—The उपचय (Upachaya) or अपचय (Apachaya) places have to be reckoned with respect to the Lagna or the Moon at the time of birth and not by the position of the planets at the time of गोचर (Gochara).

cf. यवनेश्वर

यस्तु स्वनीचारिगृहोपगोऽथैर्जितारिष्टोऽप्यसद्गुर्विवर्णः ।
सुताबभुजङ्गमपतौ चलत्ये स जन्मगो बन्धफलो निरुक्तः ॥

> ईश्वरसुहृत्स्वोच्चभृद्दिष्टदृष्टो मित्रर्क्षजन्मोपचये बलीयान् ।
> यो जातकेऽभूत्स तु जन्मसंस्थो दद्याच्छुभं न त्वशुभोऽप्यनिष्टम् ॥

Also सत्य

> जन्मन्युपचयभवने शेषो ग्रहो ह्युपचयेषु पुष्टफलः ।
> उपचयभवनोपेतः पीडास्थाने ह्युपचयाय ॥

These authors have in their turn specifically stated, by the words जन्मकाले (Janmakale), सुतौ (Sutau), जन्मनि (Janmani), that good and bad places have to be determined with respect to the positions of planets at birth-time only. But at the time of producing the effects, all planets excepting the Moon will cause their full good or bad effect to come to pass provided they are strong and not otherwise. In the case of the Moon, even if she is benefic (*i.e.*, placed in places such as उपचय (Upachaya), etc., and the Rasi containing the Moon happening to be associated with benefic dots) if she does not possess strength, she produces only evil effects; for देवकीर्ति (Devakirti) says—

> शुभमशुभं स्वफलं दद्यात्सबलो बलेन हीनस्तु ।
> ग्रह इव सर्वश्चन्द्रः कष्टफलो बलविहीनश्च ॥

Varahamihira too has said in his work यात्रा (Yatra) about the inability (to produce effects) on the part of planets devoid of strength owing to their being in depression, defeat in planetary war or combustion, etc.

> नीचस्था ग्रहविजिता रव्यभिभूता विरश्मयो ह्रस्वाः ।
> भुजगा इव भंसहता भवन्ति कार्याक्षमा लग्ने ॥

Thus it will be seen that whatever effects—good or bad—have been ascribed owing to the planet being placed in a sign of exaltation Swakshetra, Upachaya, *etc.*, it always refers to the position of the planet *at the time of birth*; and whatever effects, good or bad, that have been ascribed to the planet itself generally without reference in any way to the particular place of occupation should be construed as indicating the result of the planet's transit to the concerned place.

It may be mentioned here that in several Panchangams the benefic गोचर (Gochara) phalas of planets are mentioned; *i.e.*, if

particular planets in their orbit in the zodiac pass through particular places from the Moon, they become auspicious and so on. It will be seen that these are simply the benefic positions of that particular planet with respect to the Moon in that planet's Ashtakavarga and do not completely represent the entire benefic results of that planet.

The Ashtakavargas are used in connection with transits. For example Saturn transitting the 3rd 6th and 11th places from the Moon is good provided the benefic dots in those places are above 4. *Suppose he is transitting the 3rd house from the Moon in a* nativity where the benefic dots are below 4. He will not be very good. His coming in the 3rd house is no doubt good; but much cannot be expected of him because of the small number of benefic dots. The position in the 3rd house though good, the small number of benefic dots therein disqualifies him to do good.

It is a fact indisputable that planets wield a certain amount of influence, whether for good or evil, during their transits at the time of consideration *in accordance with the number of benefic* dots which the planets gain to their credit in their respective Ashtakavargas based on the position each of the planets occupy at the time of birth.

For example, let us consider the influence which the planets may produce on the sample horoscope given under, say, about the first week of December 1932.

Rahu Moon			Lagna Merc. Venus
Sat.	Radix Horoscope		Sun
	Mars	Jupiter	Ketu

Rahu	Planetary positions about the first week of Dec. 1932		
Saturn			Mars Jupiter Ketu
	Sun Merc.	Venus	

It will be seen in the above that the Sun is occupying Vrischika and the Sun's Ashtakavarga figure in Vrischika is 5. Mars is in Simha and the number of benefic dots in Kujas takavarga is 6. Mercury is posited in Vrischika and the number of benefic dots under Budha's Ashtakavarga is 5. Jupiter is in Simha and the number of benefic points in Jupiter's Ashtakavarga is 3. The planet Venus occupies Tula and the number of benefic dots there in the Ashtakavarga of Venus is 6. Saturn is in Makara; and in Sani's Ashtakavarga, the number of benefic dots in Makara is 4. Thus, the sum total of benefic dots for the said week for all the six planets taken together comes to 29.

Now 48 benefic dots are the maximum fixed to pass a nativity for good in all respects. It may however be safely predicted that he native will be free from worry loss, etc., and his situation will only be of a normal nature if the sum total of the benefic dots of all the six planets taken together comes to 24. In this specimen horoscope, as the number of benefic dots comes to 29, it can safely be said that the native will be free from anxiety and worry in the said period. The less the number of benefic dots, the worse will be the effects to be experienced by the native

Bhattotpala adds.

Varahamihira has stated (Brihat Jataka, Chapter VIII, Sloka 23) that when two similar effects but contrary in nature are produced by one and the same planet (owing to its ownership of two houses, or ownership of one house and occupation of another house), the result will be *nil* when the two effects referred to are equal in degree and that it will partake of the nature of the preponderating effect in case they are not of equal degree.

एकग्रहस्य सदृशे फलयोर्विरोधे नाशं वदेद्यदधिकं परिपच्यते तत् ॥

A question may now be asked what the author's object was by making a similar declaration again through the words "इति निगदितमिह [illegible] जन्मसमयस दृशः." The answer is— "No, it is no repetition at all. What was stated before without the aid of Ashtakavarga Table relates to the cancellation of two *similar* effects but of a contrary character. For example, a planet in one capacity may be a giver of wealth; the same planet

in another capacity may cause loss of wealth. In such a case, both *the effects are similar in character* and become neutralised with the consequence *that the native neither acquires wealth nor* incurs any losses. But if the planet's capacity to give wealth be in any way stronger for more reasons than one, the same will of course predominate over the opposite current (of the other effect) and the result will be an influx of some money. In the present verse it has been stated that there is cancellation in the case of good and bad effects even if they are not similar in nature. This *view is further supported by* बादरायण (Badarayana) *and* यवन (Yavana) as they have admitted this principle while speaking *about Ashtakavargas and their several effects. Thus, for example,* a certain planet *may* be the giver of gold on account of a certain reason. The same planet may on account of some other reason cause loss in silver. Though the effects in these two cases are not similar (because both are not in respect to gold, nor to silver), merely on account of the effects being opposite in nature (one giving and the other taking away), the result is neither benefic, nor malefic. After such considerations of each Rasi on account of its 8 countings *if it is found that benefic* points *outnumber the malefic, the effect of the* planet on that Rasi should be declared as benefic to the extent of the excess benefic dots as already stated.

Now the following question may be asked: Well, if Ashtakavarga *then is so important for ascertaining the nature of the effects, what was the necessity for Varahamihira treating separately in* his Brihat Samhita the गोचरफल (Gocharaphala) of planets with respect to the Moon's place at birth? The answer is, the intention of Varahamihira is that such of the effects which have not been stated in connection with the Ashtakavarga should be stated in the गोचर (Gochara). Further, as गोचर (Gochara) is wide known to all, and as it has been treated of by many authors in *their* works, *it has to be inferred that Varahamihira too has adopted the* same course followed by his predecessors. For he has said in his work यात्रा (Yatra).

यस्य गोचरफलप्रमाणता यस्य वेधफलमिष्यते न वा ।
प्रायशो न बहुसंमतं त्विदं स्थूलमार्गफलदो हि गोचरः ॥

Yavaneswara too, after describing the effects separately, has accepted this Ashtakavarga system alone as of primary importance; for he has said

> फलाष्टवर्गे शुभपापलब्धे समानकल्पावफलौ प्रदिष्टौ ।
> ज्यायांस्तु यस्तस्य फलं विधार्यं यात्राविधाने च समुद्भवे च ॥

Badarayana also has said

> फलाधिक्ये तुल्यसंख्ये फले चेत् स्यातां नाशः फल्ययोस्तत्र वाच्यः ।
> वाच्यः पक्तिर्योऽतिरिक्तस्तयोः स्यात् स्थाने स्थाने कल्पनेयं प्रदिष्टा ॥

and has thus accepted only the Ashtakavarga method.

THE ASHTAKAVARGA PLATE.

The process of finding the benefic dots in the Ashtakavargas of the several planets in accordance with the method given in pages 650-652 *supra* involves heavy labour and considerable time especially when it has to be done for several horoscopes. Some methods of simplifying this work have been suggested in the past, but a new contrivance has now been devised which has several merits. It not only does away with the patient labor involved in the dull and routine process, but also shows the results in such a way that one can see at a glance how the benefic dots in any particular house have been contributed. The सर्वाष्टकवर्ग (Sarvashtaka varga) figures can also be very easily read from the plates at a glance. The practical uses to which the results can be put are, as is known to astrologers, several. The more important of these uses have been explained in this Adhyaya in their appropriate places.

The construction of the Ashtakavarga plate and the method of reading the results from the same will now be explained.

The contrivance consists of nine circular plates (discs of zinc, copper or brass), of successively larger radii placed one over the other in the order of their size, the largest being placed at the bottom and the smallest at the top. A radius of one inch

for the smallest and three inches for the largest, the difference between the radii of successive plates being ⅛th of an inch will be found suitable. The bottom most plate has an axle with screw arrangement fixed to its centre about which the other plates revolve. By tightening the screw at the top, the plates can be fixed up in any desired position. Each plate covers the central portion of the next bigger plate, exposing to view only a circular strip or rim. The top plate is of course fully exposed.

The top plate and the narrow strips of other plates are each divided into 12 equal parts. The dividing lines are so drawn that *they form a straight line when the plates are adjusted for any* horoscope. The twelve divisions of the top plate are assigned to the twelve signs of the zodiac. In the visible rim of the next bigger plate are arranged the figures indicating the benefic dots counted from the Sun in the several Ashtakavargas. The next plate contains figures of benefic dots counted from the Moon; and the next one, from Mars; and so on in the order of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Lagna. One of the divisions of each of these plates contains a dot denoting the position of the planet to which the plate relates. Thus the dot in the largest plate indicates the position of the Lagna.

To adjust the plates for any horoscope, keep the bottom-most plate in position and rotate the next plate (relating to Saturn) until the division containing the dot is as many divisions removed from the dot in the Lagna plate as Saturn is removed from the Lagna in the horoscope under consideration. For example, if Saturn occupies the 8th house from the Lãgna, move the plate relating to Saturn till its dot comes to the 8th division from the dot in the Lagna plate. Then hold the two plates in position firmly and proceed similarly with the third plate. Then hold the three plates in position and proceed with the fourth and so on. When the Sun's plate also has been thus fixed, rotate the topmost plate until the name of the particular Rasi representing the Lagna in the horoscope under consideration is brought directly above the division containing the dot in the Lagna plate. It will now be found that the divisions containing the dots in the several plates are

directly below the signs of the zodiac respectively occupied by the planets at birth, so that the positions of the planets in the radix of the native can now be read out from the plate itself. Fix up the plates by tightening the screw at the top. They are now ready for reading the results. The '1's indicate benefic dots relating to the Sun's Ashtakavarga; the '2's indicate those relating to the Moon's, and so on. The number of '1's in the several plates in the 'Mesha' division represents the benefic dots in the Ashtakavarga of the Sun in that division; the number of '1's in the several plates opposite to 'Vrishabha' representing the benefic dots in the Sun's Ashtakavarga in Vrishabha and so on. Similarly, the number of '2's in the divisions of the plates opposite to 'Mesha' represents the benefic dots in the Ashtakavarga of the Moon in 'Mesha;' the number of '2's in the parts of the plates opposite to 'Vrishabha,' the benefic dots in the Ashtakavarga of the Moon in 'Vrishabha,' and so on. The number of '3's will similarly yield the results for Mars, '4's for Mercury, '5's for Jupiter, '6's for Venus and '7's for Saturn. The figure in the next page shows the plate properly arranged for the positions of the planets in the sample horoscope given below:—

	Lagna	Venus	Moon
			Sun Mercury
			Jupiter Mars
	Saturn		

It will be seen that the dotted division of the plate relating to the Sun has been brought against Kataka as the Sun occupies Kataka in the Kundali (कुण्डली); the dotted part of the plate

चक्रं विलिख्य सह लग्नदिवाकराद्यैः
सूर्यादिलग्नभवनान्तवियच्चराणाम् ।
वाक्याष्टकोपगतवर्णनियोजितार्थे-
र्भिन्नाष्टवर्गजनिताखिलबिन्दवः स्युः ॥ १ ॥

देवो घवो धीगवशस्तमोरमा धूलिः क्रमादुष्णकरादिबिन्दवः ।
सालोलसंख्या समुदायबिन्दवः सर्वाष्टवर्गः समुदायसंज्ञकः ॥ २ ॥

Slokas 1 and 2 If a diagram of the zodiac with the rising sign and the positions of the Sun and other planets (at the time of any person's birth) &c. be drawn, and if all the benefic dots produced by the separate Ashtakavargas (8 fold groups of figures) be set down according to the directions contained in the Ashtakavarga formulas each containing eight divisions in respect of the eight sky-rangers beginning with the Sun and ending with the Lagna or the rising sign we should then obtain the figures 48, 49, 39, 54, 56, 52 and 39 to represent the benefic dots of the Sun and other planets. The figure 337 will represent the aggregate benefic dots of the planets. सर्वाष्टकवर्ग (Sarvashtakavarga) or the sum of all the Ashtakavargas is called समुदाय (Samudaya) *i.e.* aggregate.

मेषादिषड्गृहगता वसुसंख्यदाया-
स्तद्भावपुष्टिबलवृद्धिकरा भवन्ति ।
षट्पञ्चसप्तसहितानि शुभप्रदानि
त्रिद्व्येकबिन्दुयुतमानि न शोभनानि ॥ ३ ॥

Sloka 3. In whatever bhava represented by Mesha and other signs occur eight benefic dots given by planets, that bhava, they serve to support, strengthen and

prosper. Houses containing 5, 6 and 7 dots become beneficent. Those that have 3, 2 or 1 dot are not auspicious.

मिश्रं फलं भवति सागरबिन्दुयोगे
रोगापवादभयदा यदि शून्यभावाः ।
एकादिबिन्दुयुतभानुमुखग्रहाणां
भिन्नाष्टवर्गजनि सर्वफलं प्रवच्मि ॥ ४ ॥

Sloka 4. When a house has 4 dots, it produces mixed effects. Those houses that have no figure in them are productive of disease, infamy and danger. I now proceed to explain the full effects of the Sun and other planets being associated with dots 1, 2, etc., as a result of the separate Ashtakavargas.

करोति नानाविधरोगदुःखभयाटनादीनि च सैकबिन्दुः ।
द्विको मनस्तापनृपालचोरकृतापवादाशननाशनानि ॥ ५ ॥

Sloka 5. A planet associated with one dot produces various kinds of diseases, miseries, dangers, wanderings and similar hardships, while with two, it leads to mental anguish, condemnation by one's king (censure by the sovereign) and deprivation of food by robbers.

NOTES.

The excess of benefic over malefic dots may be 2, 4, 6 or 8 which when put in ordinary language mean $\frac{2}{8}$ or $\frac{1}{4}$, $\frac{4}{8}$ or $\frac{1}{2}$, $\frac{6}{8}$ or $\frac{3}{4}$, $\frac{8}{8}$ or full. Hence the following slokas.—

रेखाबिन्दुकयोस्तु शोधितपदे यत्रास्ति रेखाधिका
द्वे रेखे धनदे धनस्य उदयप्रागल्भ्यसन्तुष्टिदाः ।
षड्रेखा रिपुनाशतापसुयशोविस्तारकीर्तिप्रदा
रेखा अष्टमहीपतित्वमतुलं कुर्वन्ति नानागुणैः ॥

कष्टं स्यादेकरेखायां द्वाभ्यामर्थक्षयो भवेत् ।
त्रिभिः क्लेशं विजानीयात् चतुर्भिः समता मता ॥
पञ्चभिः परमानन्दः षड्भिरर्थागमो भवेत् ।
सप्तभिः परमानन्दस्त्वष्टभिः सर्वसम्पदः ॥
एकेन यः शुभः स्यात् षड्भिः स्थानैः स पापदो भवति ।
यस्य चतुर्भिः स समः सर्वफले कल्पनैवं स्यात् ॥

त्रिकस्तु संचारकृशावलंबकलेवरव्याकुलमानसानि ।
सुखासुखार्थव्ययवित्तलाभफलप्रदः सागरबिन्दुकः स्यात् ॥

Sloka 6. When the number of dots are three, it causes many bodily privations and discomforts due to a wandering life as well as much mental uneasiness. The planet with four dots yields a mixed kind of fruit consisting of pleasure and pain, expenditure of money and accession of wealth.

सद्वस्त्रलाभसुतलालनसाधुसंग-
विद्याधनानि कुरुते शरसंख्यबिन्दुः ।
षड्बिन्दुकस्तु नवमोहनरूपशील-
संग्रामजिद्धनयशोबलवाहनानि ॥ ७ ॥

Sloka 7. Where the dots happen to be five, it leads to the attainment of good apparel, fondling of children, association with the good, acquisition of learning and wealth. A planet that has 6 dots secures a form fresh and fascinating, excellence of character, victory in war, wealth, fame strength and fine vehicles.

ससप्तबिन्दुस्तुरगादियानसेनाधनग्रामयशोभिमानानि ।
बिन्द्वष्टकः सप्तगुणाभिरामराजप्रतापं प्रकटीकरोति ॥ ८ ॥

Sloka 8. When the number of dots go up to 7,

the planet brings honors such as accrue from the possession of horses and other means of transport, an army and superior riches. When the maximum of eight dots is reached, it opens out a prospect of kingly glory graced with its seven-fold adjuncts (स्वाम्यमात्यसुहृत्कोशराष्ट्रदुर्गबलानि).

NOTES.

Some books read सर्वगुणान्वित in which would mean kingly glory graced with every one of its adjuncts.

शरादिबिन्दुस्थितराशियातः स्वकीयवर्गे शुभदस्तु नित्यम् ।
अतोऽन्यथा चेदफलप्रदाता गोचारतः शून्यफले प्रमाथी ॥ ९ ॥

Sloka 9. A planet is invariably benefic in his *own varga in any sign which has five or more dots.* If otherwise, it yields no good effect. In its range in a *sign which is without dots, it becomes positively* hurtful.

स्वोच्चमित्रादिवर्गस्थाः केन्द्रादिबलसंयुताः ।
अनिष्टफलदाः सर्वे स्वल्पबिन्दुयुता यदि ॥ १० ॥

Sloka 10. All planets without exception, *standing, it may be, in their exaltation signs*, in a friendly sign or other benefic places and possessed also of the strength which a Kendra or similar position gives, produce untoward effects if they happen to be associated with dots short of the required *minimum.*

दुष्टस्थानास्थिता ये च ये च नीचारिभांशगाः ।
ते सर्वे शुभदा नित्यमधिबिन्दुयुता यदि ॥ ११ ॥

Sloka 11. But planets *on the other hand* which may be in bad positions and have even reached their *depression point, or an inimical sign or portions of the*

same will invariably yield good if associated with dots which are in excess of the prescribed minimum.

दिनेशमुख्यग्रहवर्गकेषु यदा शनिः शून्यगृहं प्रयातः ।
करोति पित्रादिकभावजानामतीव रोगारिभयाकुलानि ॥ १२ ॥

Sloka 12. When Saturn passes through an empty (void of figures) house in the Ashtakavargas of the Sun and other planets, he occasions on a large scale diseases, dangers from enemies and other troubles to father and other relations whom the several planets represent.

॥ सूर्यफलम् ॥

लग्नं गते दिनकरे रिपुनीचभागे
जातः कृशानुयुगबिन्दुयुते च रोगी ।
बाणादिबिन्दुसहितोदयगे दिनेशे
स्वोच्चेऽथवा निजगृहे नृपतिश्चिरायुः ॥ १३ ॥

Sloka 13. When the Sun is in the rising sign and in that part of it which either belongs to an enemy or forms his depression point and when he happens to be associated with 3 or 2 dots, the person born is sickly. But if the same Sun should be in the rising sign in which 5 or more dots appear and which happens to be his exaltation sign or his own house, the person born becomes a king and is endowed with long life.

NOTES.

Parasara adds

आदित्याष्टकवर्गं च निक्षिप्याकाशचारिषु ।
अर्कस्थितस्य नवमो राशिः पितृगृहं स्मृतम् ॥
तद्राशिफलसंख्याभिर्वर्धयेच्छोध्यपिण्डकम् ।
सप्तविंशोद्धृतं शेषं नक्षत्रं याति भानुजः ॥
तस्मिन् काले तस्य तस्य भावस्यार्तिं विनिर्दिशेत् ।

तस्मिन् काले पितृक्लेशो भवतीति न संशयः ॥
तत्त्रिकोणगते वापि पिता पितृसमोऽपि वा ।
मरणं तस्य जानीयाद्दशाच्छिद्रेषु कल्पयेत् ॥
अर्कात्तु तुर्यगे राहौ मन्दे वा भूमिनन्दने ।
गुरुशुक्रेक्षणमृते पितृहा जायते नरः ॥
लग्नाच्चन्द्राद्दुस्स्थाने याते सूर्यसुते यदि ।
पित्रोर्नाशं तदा काले वीक्षिते पापसंयुते ॥ .
दशानुकूल्यकालेन योजयेत्कालवित्तमः ।
लग्नात्सुखेशराशीशदशायां च पितृक्षयः ॥
सुखनाथदशायां तु बहुप्रासेश्च संशयः ।
पितृजन्माष्टगे जातस्तदीशे लग्नगेऽपि वा ॥
तेनैव पितृकार्याणि कारयेन्नात्र संशयः ।
सुखेशे *लाभलग्नस्थे* चन्द्रलग्नाद्विशेषतः ॥
पितृगृहे समायुक्ते जातः पितृवशानुगः ।
तेनैव पितृकार्याणां कर्मशेषं समापयेत् ॥
पितृजन्मतृतीयर्क्षे जातः पितृवनाश्रितः ।
पितृकर्मगृहे जातः पितृतुल्यगुणान्वितः ॥
तदीशे लग्नसंस्थेऽपि पितृश्रेष्ठो भवेत्सुतः ।
सूर्यादिवर्गे यच्छून्यं मासं संवत्सरं प्रति ॥
विवाहव्यवहारादि मासेऽस्मिन् वर्जयेत्सदा ।
कलहो मासदुःखानि शून्यमासे भवन्ति च ॥
एवमादि फलं ज्ञात्वा मासं प्रति समाचरेत् ।
संशोध्य पिण्डं सूर्यस्य स्वभमानेन वर्धयेत् ॥
द्वादशाद्विलाच्छेषं मेषादिगणयेत्पुनः ।
तस्मिन्मासे शूनि विन्द्यात्तत्त्रिकोणगतेऽपि वा ॥
सूर्यादि कल्पयेत्तन्न्ये परतो भास्करे शूनिः ।

केन्द्रत्रिकोणोपगते दिनेशे षट्पञ्चसप्ताष्टकबिन्दुवर्गे ।
रुद्रामलानीलचलाब्दकेषु जातस्य वा तज्जनकस्य मृत्युः ॥१४॥

Sloka 14. When the Sun occupying a Kendra or Trikona position is associated there with 6, 5, 7 or 8 benefic dots, the person born or his father will have his death in his 22nd, 35th, 30th or 36th year respectively.

शोध्यावशिष्टद्वयबिन्दुयाते केन्द्रस्थिते सेन्दुशनीन्दुसूनौ ।
भानौ दशाब्दात्परतः समृद्धां तातस्य राज्यश्रियमाहुरार्याः ॥

Sloka 15. If, at a person's birth, the Sun occupying a Kendra position in conjunction with the Moon, Saturn and Mercury should have in that position 2 net benefic dots after the necessary reductions are made. (त्रिकोणशोधना & एकाधिपत्यशोधना -Trikonasodhana & Eakadi. patyasodhana), the father of the person, say the wise astrologers, will have a lease of abundant administrative power setting in after the completion of the first ten years (of the person born).

॥चन्द्रफलम् ॥

शून्यागारं तरणिशशिनोरष्टवर्गे तदीयं
मासं राशिं सकलशुभदे कर्मणि त्याज्यमाहुः ।
यद्गमालस्थं शशिनि तनुगे सैकलोकाक्षिबिन्दौ
सप्तत्रिंशच्छरदि मरणं द्वित्रिखेटान्विते च ॥ १६ ॥

Sloka 16. If, in the Ashtakavarga—whether of the Sun or of the Moon—there be a house void of benefic dots, the (solar) month corresponding thereto and the sign itself are to be avoided for the purpose of every auspicious undertaking in the person's life. If the Moon occupying the Lagna be associated with 1, 2 or 3

benefic dots, the person born will suffer from disease and *debility*. *If the* Moon in the above position be also *in conjunction* with 2 or 3 planets, the *person* will meet with his death in his 37th year.

NOTES

Parasara adds

चन्द्राच्चतुर्थगे मातुः प्रासादग्रामचिन्तनम् ।
चन्द्राष्टवर्गे शून्यं च शून्यराशिगते विधौ ॥
तन्नक्षत्रे परित्यज्य शुभकर्माणि कारयेत् ।
चन्द्राष्टमेशनक्षत्रस्थितयेषु विशेषतः ॥
आयासव्याधिदुःखानि लभते नात्र संशयः ।
चन्द्रात्सुखफलस्थिण्डे वर्जयेच्चछोभ्य पूर्ववत् ॥
दोषर्क्षे च शनौ याते मातृहानिं विनिर्दिशेत् ।
तत्त्रिकोणेषु वा केचिद्दशाच्छिद्रेषु कल्पयेत् ॥
चन्द्राच्छ्यात्सुखस्थाने भौमे वा भास्करान्मजे ।
दृश्यते वा तयोः स्थानं पूर्वोक्ते कालसंगते ॥
तदभावे स्वयं मृत्युर्देशान्तरगतिश्च वा ।
चन्द्रात्सुखेष्टगे रागेस्त्रिकोणे दिवसाधिपे ॥
मात्रा वियोगमस्तीति निर्दिशेत्तस्यतः पितुः ।
पितुर्वा मातृचिन्तायां भास्करादीन् प्रकल्पयेत् ॥

केन्द्रत्रिकोणायगते शशाङ्के नीचारिगे वृद्धिकलाविहीने ।
विन्दुद्विके वा यदि स त्रिविन्दौ तद्भावनाशं कथयन्ति तज्ज्ञाः १७

Sloka 17. When the Moon occupying a Kendra, Trikona or the 11th bhava is also in its depression or *inimical* sign and is not waxing and when the benefic dots associated with the bhava occupied by the Moon happen to be 2 or 3, the bhava in question, say the astrologers acquainted with the subject, is extinct.

वेदादिबिन्दुयुतकोणचतुष्टये वा
लाभे विधौ बलयुते यदि भावबृद्धिः ।
बिन्द्वष्टके शशिनि केन्द्रगते तु जाता
विद्यायशोधनबलप्रबला नरेन्द्राः ॥ १८ ॥

Sloka 18. If the Moon possessed of strength be in a Trikona, Kendra, or the 11th bhava and if the number of benefic dots in the bhava in question be 4 or more than 4, the bhava becomes advanced. If the Moon in a Kendra position becomes associated with 8 benefic dots, the persons born under this yoga will be eminent for their learning, fame, wealth and strength and will become masters of men.

॥ कुजफलम् ॥

स्वोच्चस्वके गुरुसुखोदयमानयाते
बिन्द्वष्टके च यदि कोटिधनप्रभुः स्यात् ।
चापाजसिंहमृगकीटविलग्नसंस्थे
भौमे चतुष्टयफलोपगते च राजा ॥ १९ ॥

Sloka 19. When Mars in exaltation or in स्वक्षेत्र (Swakshetra) occupies the 9th, the 4th, the 1st or the 10th bhava, and is associated with 8 benefic dots, the person born will be lord of wealth to be counted by the million. If Dhanus, Mesha, Simha, Makara or Vrischika be the rising sign, and Mars occupy it and be associated with 4 benefic dots, the person born will be a king.

NOTES.

Parasara adds

भौमाष्टवर्गे संचिन्त्यं भ्रातृविक्रमधैर्यकम् ।
भौमस्थितस्य सहजो राशिर्भ्रातृगृहं स्मृतम् ॥

त्रिकोणशोधनं कृत्वा भूयस्यो यत्र रेखिकाः ।
तत्र भूमिं च भार्यां च धनं गेहं विनिन्तयेत् ॥
वैपरीत्ये तु तत्रैव वस्तुहानिं विनिर्दिशेत् ।
एकाधिपत्यं संशोध्य फले यत्र न लभ्यते ॥
तत्र भूम्यादिनाशः स्याद्देवशाल: प्रभाषते ।
फलानि यत्र भूयांसि सर्वेभ्यस्तत्र तत्र च ॥
भौमो बलविहीनश्चेद्दीर्घायुर्भ्रातृको भवेत् ।
फलानि यत्र क्षीयन्ते तत्र भूमीतराः स्मृताः ॥
तद्राशिफलसंख्यैश्च वर्धयेच्छोध्य पूर्ववत् ।
शेषर्क्षं शनौ याते भ्रातृहानिं विनिर्दिशेत् ॥

Also

भौमान्तं तनुपः कुजात्तनुत्र्यं योगे फलानां तथा
तत्तुल्यं शरदीह कष्टमनिशं शस्त्रानलोत्थं भयम् ।
मन्दाङ्गारभगो: फलैक्यकमिते सौम्योज्झिते शस्त्रभी-
र्मन्दारैक्यमिते फलक्षतिमयं राहोः सुतानां क्षतिः ॥

विन्दाष्टके धरणिजेऽतिलघुक्षितीशो
मानेऽथवा तनुगते च महीपतिः स्यात् ।
आद्योऽवनीशकुलजो यदि देशनाथः
स्वोच्चस्वराशिसहिते नृपचक्रवर्ती ॥ २० ॥

Sloka 20. If Mars be associated with 8 benefic dots the person born will become a petty prince; if the above be in the 10th or in the 1st bhava, the person born will be a king. *If he be already a scion of a royal family, he will become lord of the whole country.* If Mars be in exaltation or in स्वक्षेत्र (Swakshetra) in addition to the above, the person born will be an emperor.

॥ बुधफलम् ॥

केन्द्रत्रिकोणे वसुबिन्दुके ज्ञे जातीयविद्याधिकभोगशाली ।
स्वोच्चादिकैकद्वित्रिबिन्दौ तद्भाववृद्धिर्न च भावहानिः ॥२१॥

Sloka 21. When Mercury in a Kendra or Trikona becomes associated with 8 benefic dots, the person born will be pre-eminent in the learning peculiar to his caste and will have great enjoyment. If Mercury in exaltation be associated with but one, two or three benefic dots, the bhava occupied by the planet is advanced and not impaired.

NOTES.

cf. Parasara.

बुधात्तुर्यं कुटुम्बं च धनपुत्रादिमातुलाः ।
तत्पञ्चमे मन्त्रविद्यालिपिबुद्ध्यादि चिन्तयेत् ॥
बुधाष्टवर्गं संशोध्य शेषराशिगते शनौ ।
बन्धुमित्रविनाशादीँल्लभते नात्र संशयः ॥

बिन्द्वाधिक्यं यत्तदागारमासे विद्यारम्भः सर्वविद्याकरः स्यात् ।
गोचारेण ज्ञस्य शून्यालयस्थे मन्दे बन्धुज्ञातिसंपद्विनाशः ॥ २२ ॥

Sloka. 22. Find in which house there is the greatest number of benefic dots in the Ashtakavarga of Mercury. In the month corresponding to that house the commencement of any serious study will culminate in the acquisition of every branch of learning. Mark the house which is void of benefic dots in the Ashtakavarga of Mercury; when Saturn passes through that house in the course of its progress through its orbit, some बन्धु (Bandhu) or ज्ञाति (Jnati, a near paternal relation) will die; some benefit or advantage enjoyed till then will be lost.

॥ गुरुफलम् ॥

जीवाष्टवर्गाधिकबिन्दुराशौ लग्ने निषेकः कुरुते सुतार्थम् ।
तद्राशिदिग्भागगृहस्थितानि गोवित्तयानानि बहूनि च स्युः ॥ २३ ॥

Sloka 23. Note the house that has the greatest number of benefic dots, in the Ashtakavarga of Jupiter. In the lagna corresponding to the house found, impregnation will answer its purpose resulting in an offspring. Cattle, wealth and vehicles located in the direction indicated by the sign in question will begin to multiply.

NOTES.

Parasara adds

जीवात्पञ्चमतो ज्ञानं पुत्रधर्मधनादिकम् ।
गुरोरष्टकवर्गेषु संतानानपि कल्पयेत् ॥
गुरुस्थितसुतस्थाने यावच्च विद्यते फलम् ।

Balabhadra reads शुभस्थाने instead of गुरुस्थाने.

शत्रुनीचग्रहं त्यक्त्वा तावन्तश्च सुताः स्मृताः ॥

also बलभद्र

गुरुस्तुङ्गसुतस्थाने यदि स्यात्त्रिगुणं तदा ।
स्वर्क्षमूलत्रिकोणे वा यदि स्याद्द्विगुणं तदा ॥
शुभदृष्टे च तत्रैव वृद्धिः स्यात्कथिताद्यपि ।
यावद्दोर्गर्भभागाश्च तावन्तः पुरुषा मताः ॥
यावन्तो शुभभागाश्च तावन्त्यङ्गना कल्पकाः ।
गुरोरष्टकवर्गेषु सुतराशौ त्रिकं फलम् ॥
गत्यात्पञ्चनयः स स्याद्दिवशात्र प्रमापने ।
सिल्यान्त्यंशतुल्या वा नवीदम्यापरार पुनः ।
सुतभेशानवांशैश्च समानानापि कल्पयेत् ॥
गुरोरष्टकवर्गेषु शोध्य शेषफलानि च ।

क्रूराश्रितफलं त्यक्त्वा शेषास्तुस्तात्मजाः स्मृताः ॥
व्ययार्थसुतसंस्थैश्च पापैः स्यात् क्षीणसंततिः ।
गुरोरष्टकवर्गेषु सुतराशिस्थितं समम् ॥
अल्पात्मजः स विज्ञेयो गुरौ पञ्चमगेऽपि वा ।
तदीशयोगदृष्टे वा तदा पुत्रान् समादिशेत् ॥
एतैर्बहुप्रकारैश्च कल्पयेत्कालवित्तमः ।
बहुलक्षणसंयोगे तदा तस्मिन् समादिशेत् ॥

जीवाष्टवर्गलघुबिन्दुगृहोपयाते
मानौ कृताखिलशुभानि विनाशितानि ।
पञ्चादिबिन्दुकरिपुव्ययरन्ध्रगेज्ये
जातश्चिरायुरतिवित्तजितारिकः स्यात् ॥ २४ ॥

Sloka 24. If, at a person's birth, the Sun occupies a house which in the Ashtakavarga of Jupiter gets the least number of benefic dots, the person born will be luckless in that every undertaking for his benefit will fail. If Jupiter occupying the 6th, the 12th or the 8th bhava be associated with 5 or more benefic dots, the person born will be long-lived, very opulent and victorious over his enemies.

स्वोच्चेऽथवा निजगृहे वसुबिन्दुयुक्ते
केन्द्रस्थिते सुरगुरौ शुभभावगे वा ।
नीचारिभागमपहाय विमूढराशौ
जातः स्वकीययशसा पृथिवीपतिः स्यात् ॥ २५ ॥

Sloka 25. If Jupiter, whether in exaltation, in स्वक्षेत्र (Swakshetra), in a Kendra, in the 9th bhava or in a portion of some राशि (Rasi) unconnected with the planet's depression or inimical house and not in eclipsing proximity to the Sun—if Jupiter in any one of the

positions above named be associated with 8 benefic dots, the person born will become a king by virtue of his own fame and glory.

यदा महीदेवकुलप्रजातास्तदीययोगे नरपालतुल्याः ।
कृतातिपुण्यप्रभवप्रसिद्धबुद्धिप्रतापादिगुणाभिरामाः ॥ २६ ॥

Sloka 26. When persons of Brahmanical extraction come under such a yoga of Jupiter as has been described in the preceding sloka, they become lords of great beneficence equal in status to kings and admired for their conspicuous intelligence, energy and other great qualities.

ससप्तबिन्दौ सह (शश?) लक्ष्मणेन जीवे बहुस्त्रीधनपुत्रवन्तः ।
षड्बिन्दुके वाहनवित्तवन्तः सपञ्चबिन्दौ जयशीलवन्तः ॥ २७ ॥

Sloka 27. If Jupiter in conjunction with the Moon becomes associated with 7 benefic dots in the positions referred to in sloka 25, the persons born under the yoga will have women, wealth and sons in abundance; if with 6 benefic dots, the persons concerned will have much wealth and many vehicles; if with 5 benefic dots, they will have victory and virtue.

॥ शुक्रफलम् ॥

साष्टबिन्दुफलकोणकेन्द्रगे भार्गवे तु बलवाहनाधिपः ।
आयुरन्तमविनाशभोगवान् वित्तरत्नविभुरद्रिबिन्दुके ॥ २८ ॥

Sloka 28. When Venus occupying a Trikona or Kendra position is associated with 8 benefic dots, the person born will be at the head of an army and transport animals; if Venus in the above position be associated with 7 benefic dots, the person born will be lord of

wealth and precious stones and have unfailing enjoyment up to the end of his life.

NOTES.

Parasara adds

भृगोरष्टकवर्गे च निक्षिप्याकाशचारिषु ।
त्रिकोणशोधनं कृत्वा पश्चादेकाधिपत्यताम् ॥
येषु येषु फलानि स्युर्भूयांसि किल तत्र तु ।
भूमिं कलत्रं वित्तं च तद्देशे निर्दिशेन्नृणाम् ॥
शुक्राज्जामित्रतो लब्धिर्दारेशान्वितदिग्भवा ।
दाराधिपस्थितं क्षेत्रं दाराजन्मर्क्षकं विदुः ॥
तस्योच्चनीचराशौ वा केचिदिच्छन्ति तद्विदः ।
तस्यांशकत्रिकोणे वा भार्याया जन्म संभवेत् ॥
लग्नेन्द्वोर्मार्गयभं जन्म वदन्ति मुनिसत्तमाः ।
उक्तप्रकारमार्गेण भार्याया जन्मलग्नभम् ॥
तयोः समागमर्क्षे च कल्पयेत्तत्र बुद्धिमान् ।
स्वक्षेत्रस्वोच्चगे वापि स्वमित्रर्क्षगतोऽपि वा ॥
स्वमित्रांशगतो वापि वक्तव्यं दारलक्षणम् ।
शुक्रजामित्रतो लब्धिस्त्रिकोणाद्देशादिकाः स्त्रियः ॥
प्रोक्तराशिर्यदा दारा जन्मर्क्षं संततिस्तदा ।
अनुक्तराशिर्जन्मर्क्षमस्ति चेन्नास्ति संततिः ॥
भृगुर्दारेशयुक्तर्क्षे फलमेव्यास्त्रियो विदुः ।
क्षेत्रस्त्रीग्रहणे साम्यं नृपस्य द्विगुणं तथा ॥
मन्दांशे मन्दसंयुक्ते मन्दक्षेत्रेऽथवा भृगौ ।
नीचांशे पापसंयुक्ते नीचस्त्रीभोगमिच्छति ॥
मेदिनीतनयभोगनिवासी मेदिनीभवसदालययुक्तः ।
मङ्गलेक्षणयुतः सितलग्नदास्यंगसुन्दरपराङ्गनारतः ॥
भौमांशकगते शुक्रे भौमक्षेत्रगतेऽपि वा ।

भौमेन युतदृष्टेश्च परस्त्रीभोगमिच्छति ॥
दारागारे मन्दभांशे कुजांशे मन्दाराभ्यां वीक्षिते यस्य पुंसः ।
स्यात्तद्दारा जारिणी चंचला वा वेश्या दासी स्वामिसंतोषनिघ्नी ॥
जामित्रे मन्दभौमांशे तद्दीशे मन्दभौमगे ।
वेश्या वा जारिणी वापि तस्य भार्या न संशयः ॥
पापारूढांशगे चन्द्रे जामित्रे व्ययगेऽपि वा ।
पापग्रहान्विते शुक्रे स्त्रीहेतोः शुचमावहेत् ॥
शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ।
भवेच्छशाङ्कतुल्या वा दारेशस्य गुणान्विता ॥
सपापभागगे विधौ व्ययेऽङ्गनालयेऽपि चेत्
सपापमार्गेऽङ्गनानिमित्ततः शुचां पदम् ।
सितांशकप्रमाणिकाः स्त्रियो भवन्ति सद्गुणाः
भवेश्वरांशसंमिताः स्वनाथतुल्यसद्गुणाः ॥
शुक्रान्मन्दे त्रिकोणस्थे नेष्टं जीवे सुखप्रदम् ।
तेषां बलाबलत्वेन भार्याया लक्षणं वदेत् ।
एवमादिफले ज्ञात्वा निर्दिशेच्छुक्रवर्गतः ॥

नीचास्तरिःफनिधनोपगते तु काव्ये
पूर्वोदितक्षितिपयोगविनाशनं स्यात् ।
शुक्राल्पबिन्दुयुतमन्दिरदिग्विभागे
स्त्रीवश्यहेतुशयनीयगृहं प्रशस्तम् ॥ २९ ॥

Sloka 29. But if Venus be in depression or occupy the 7th, the 12th or the 8th bhava, the aforesaid राजयोग (Rajayoga) will be destroyed; in the direction indicated by the house with the least number of benefic dots in the शुक्राष्टकवर्ग (Sukrashtakavarga), it is best to have the chamber which is to contain the bed by means whereof women are to be won and kept in willing bondage.

शनिफलम्

कोणस्य शून्यतरराशिगते तु मन्दे
जातस्य मृत्युफलमाशु धनक्षयो वा ।
एकद्वित्रिलोकयुगबिन्दुयुते च केन्द्रे
मुक्तः स्वतुङ्गभवने रविजेऽल्पमायुः ॥ ३० ॥

Sloka 30. If in the अष्टकवर्ग (Ashtakavarga) of Saturn, there be a sign thoroughly void of benefic dots, the person born will meet with death or sustain loss of wealth when the planet passes through the sign in question; if the planet occupying a Kendra be associated with one, two, three or four benefic dots and if the Kendra be the planet's exaltation sign, any child delivered from the womb at such a time will be short-lived.

NOTES.

Parasara adds

शनैश्चरस्थितस्थानादष्टमं मृतिरुच्यते ।
शनेरष्टकवर्गे च तस्यायुष्यं विनिर्दिशेत् ॥
लग्नात्प्रभृतिमन्दान्तं फलान्यैक्यस्य कारयेत् ।
लग्नादिफलतुल्याब्दे व्याधिवैरं समादिशेत् ॥
मन्दादिलग्नपर्यन्तं फलान्यैक्यस्य संयुतम् ।
मन्दादिफलतुल्याब्दे व्याधिं तस्य समादिशेत् ॥
तयोर्योगसमाब्दे तु मृत्युयोगः प्रवर्तते ।
शोध्यादिगुणनं कृत्वा पिण्डं संस्थाप्य यत्नतः ॥
अष्टमस्थफलैर्हत्वा सप्तविंशतिभाजितम् ।
शतादूर्ध्वं तु तत्पिण्डं शतमेव त्यजेद्बुधः ॥
आयुःपिण्डं तु जानीयात् भावच्छेदं तु कल्पयेत् ।
त्रिकोणैकाधिपत्यसंशोधनं विरचय्य च ॥

पिण्डं संस्थाप्य गुणयेल्लग्नादष्टमगैः फलैः ।
सप्तविंशतिहृच्छेषं मृत्युकालं वदेद्बुधः ॥
समूलाष्टकवर्गे च यत्र नास्ति फलं गृहे ।
तत्र नास्ति फलं तस्य यदा याति शनैश्चरः ॥
तद्गृहे रविचन्द्रौ चेत् दशाच्छिद्रे मृतिं वदेत् ।
दशाच्छिद्रसमायोगे मृत्युरेव न संशयः ॥
मन्दाष्टवर्गराशीनां हीनराशौ क्षयो भवेत् ।
तद्गृहे भास्करे मन्दे तस्मिन् काले मृतिं वदेत् ॥

मन्दाष्टवर्गादथ रिष्टयोगे दुष्टानि वर्षाणि विचारयन्ति ।
पूर्वोक्तसंशोधनतो हि शुद्धं पिण्डं सुधीमान्विलिखेत्पृथक्स्थम् ॥
लब्धास्तु मन्दान्तमपोफलानामैक्यं शनेर्लभ्रमुपान्त्यमेव ।
तद्योगतुल्ये शरदीह काले व्याधिं मृतिं वा परदेशयानम् ॥
धनक्षयं तत्प्रतितुल्यवर्षे तद्योगयोगाब्दसमे तु कष्टम् ।
सामर्थ्यहीनग्रहपाककाले प्राप्ते तदा निश्चयतो मृतिः स्यात् ॥

षट्पञ्चबिन्दुसहिते तनुगे बलाढ्ये
जन्मादिदुःखविपुलं धननाशमेति ।
मन्दे शरादिफलनीचसपत्नभावे
जातश्चिरायुरतिशोभनवर्गकेन्द्रौ ॥ ३१ ॥

Sloka 31. When Saturn with abundant strength occupies the 1st bhava and is associated with 6 or 5 benefic dots, the person born will sustain loss of wealth accompanied by much suffering from his very birth. If the planet in depression or in an inimical house be *associated with 5 or more benefic* dots and if the Moon occupies an auspicious Varga, the person will have long life.

मूढारिनीचगृहगे शरवेदबिन्दौ
दास्युष्ट्रवित्तसहितास्तनये तनुस्थे ।
सौरेऽष्टबिन्दुगणिते पुरमन्त्रतन्त्र-
ग्रामाधिपास्तु गिरिबिन्दुगृहे धनाढ्यः ॥ ३२ ॥

Sloka 32. When Saturn occupying the 5th or the 1st bhava is in an eclipsed state or in the house of an enemy or in depression and is associated with 5 or 4 benefic dots, the persons born under the above yoga will be possessed of female slaves, camels and property. If Saturn in the same position be associated with 8 benefic dots, the persons born will be lords of townships, possessed of administrative machinery characteristic of cities; if the number of benefic dots be 7, the persons affected by the yoga will possess abundant wealth.

॥ प्रस्ताराष्टकवर्गः ॥

आलिख्य चक्रं नवपूर्वरेखा याम्योत्तरस्था दश च त्रिरेखाः ।
प्रस्तारकं षण्णवतिप्रकोष्ठं पङ्क्त्यष्टकस्याष्टकवर्गजं स्यात् ॥ ३३ ॥

Sloka 33. If you draw up a diagram consisting of 9 parallel lines at equal intervals from East to West crossed by 13 parallel lines from North to South with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

होराशशीशोधनशुक्रसूर्यभौमामरेन्द्रार्चितभानुपुत्राः ।
याम्यादिपङ्क्त्यष्टकराशिनाथाः क्रमेण तद्बिन्दुफलप्रदाः स्युः ॥

Sloka 34. The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the 8 rows extending from South

to North of each sign and yield, every one of them, the benefic dots appearing in the 12 houses of its row.

NOTES.

Note that the planets here have been mentioned in the order of their orbits round the Zodiac.

Let us now draw the प्रस्तारष्टकवर्ग (Prastharashtaka Varga) Table and set therein the benefic dots for the Sun's Ashtakavarga in the sample horoscope referred to in page 657 *supra*.

The 48 benefic dots will be distributed as shown below :

There are three benefic dots in Mesha, and it will be seen that these have been contributed by the Sun, Mercury and the Lagna. While the other five planets have each contributed a malefic one.

When the Sun transits through the sign Mesha, he will give benefic results only during three periods *viz*., the 4th, the 6th and the 8th portions, that is when he is passing from (1) $11\frac{1}{4}°$ to $15°$ (2) $18\frac{3}{4}°$ to $22\frac{1}{2}°$ and (3) $26\frac{1}{4}°$ to $30°$ of that sign; the remaining five periods will prove malefic. Similarly in the case of the rest.

	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Tula	Vrischika	Dhanus	Makara	Kumbha	Meena
Saturn		1			1	1	1	1	1		1	1
Jupiter			1		1						1	1
Mars		1	1	1	1	1		1	1		1	
Sun	1	1		1	1		1			1	1	1
Venus		1						1	1			
Mercury	1	1			1		1	1			1	1
Moon		1			1				1	1		
Lagna	1	1			1	1		1				1
	=3	=7	=2	=2	=7	=3	=3	=5	=4	=2	=5	=5

cf. फलदीपिका

बिन्दौ स्थिते तत्फलसिद्धिकालविनिर्णयाय ग्रहितेऽष्टवर्गे ।
मान्यष्टधा तत्र विभज्य कक्षाक्रमेण तेषां फलमाहुरन्ये ॥
राश्यष्टभागप्रथमांशकाले शनिर्द्वितीये तु गुरुः फलाय ।
कक्षाक्रमेणैवमिहान्त्यभागकाले विलग्नं फलदं प्रदिष्टम् ॥
सर्वग्रहाणां ग्रहितेऽष्टवर्गे तत्कालराशिस्थितबिन्दुयोगे ।
अष्टाधिसंख्याधिकबिन्दवश्चेच्छुभं तदूने व्यसनं क्रमेण ॥

सबिन्दुगः सर्वफलप्रदः स्यादबिन्दुको यच्चफलप्रदाता ।
अरातिनीचास्तगतो नभोगः सबिन्दुकोऽपि प्रविलापकर्ता ॥ ३५ ॥

Sloka 35. If a planet be associated with benefic dots, it produces its full beneficial effect; if it be not connected with benefic spots, there is no beneficial effect produced; a planet in its depression or inimical sign or in an eclipsed state causes sorrow even if it be associated with benefic dots

॥ त्रिकोणशोधना ॥

पञ्चप्राचीरालिखेद्याणसंख्यास्तिर्यग्रेखा वर्जितान्तश्चतुष्काः ।
प्रागादीश्चाद्यन्योमवासा ज्योतिश्चक्रस्वामिनस्त्वाराद्याः ॥ ३६ ॥

Sloka 36. Draw five parallel straight lines at equal intervals from East to West; and across these lines draw five others with the same intermediate space, in such a manner that the four inner squares (out of the 16 resulting ones) should appear omitted. You have in the diagram the 12 celestial signs that rule over the East and other quarters and are the owners (jointly) of the starry zodiac.

अजहरितुरगाङ्गैरुक्षकन्यामृगास्यै-
र्युगघटघटरूपैः कर्किकीटावसानैः ।

दिनकरमुखवर्गे तत्त्रिकोणोपयाता
लघुतरसमशून्या बिन्दवः शोधिताः स्युः ॥ ३७ ॥

Sloka 37. In the Ashtakavarga of any one of the Sun and other planets, take the signs by the triangular groups (1) *Mesha, Simha, Dhanus* (2) *Vrishabha, Kanya,* Makara (3) Mithuna, Tula, Kumbha (4) Kataka, Vrischika, Meena; and *examine the benefic dots in the 3 signs* composing any group. If in any one sign of a group, the number of benefic dots be less than that in each of the remaining two, or equal to that in each of the other two, or be zero, the same will have to be subtracted from the number of benefic dots in each of the three signs of the group chosen.

त्रिकोणभावेषु यदल्पबिन्दुकस्तदीयबिन्दू भवतस्तु तावुभौ ।
न बिन्दुको यस्तु न शोधितेतरौ समानसंख्या यदि सर्वमुत्सृजेत् ॥

Sloka 38. If a sign in a triangular group has the least number of benefic dots, the other two signs must have their benefic dots altered into this least number. If a sign have no benefic dots, the remaining signs of the same group will keep their figures unaltered. If all the signs of a triangular group have the same number of benefic dots, they must all be removed (*i e.* replaced by zeros)

NOTES.

cf. पराशर

त्रिकोणेषु च यन्न्यूनं तत्तुल्यं त्रिषु शोधयेत् ।
एकस्मिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ॥
समत्वे सर्वगेहेषु सर्वं संशोधयेत्तदा ।

To this मन्त्रेश्वर adds in his फलदीपिका

भवनद्वयशून्ये तु शोधयेदन्यमन्दिरम् ॥

The two slokas represent the opposite views of two distinct schools. The conflicting views rest on two distinct interpretations put upon the sloka enunciating the rule for त्रिकोणशोधना (Trikonasodhana). "त्रिकोणेषु च यन्न्यूनं तत्तुल्यं त्रिषु शोधयेत्" which when translated will stand thus:—When one of three triangular houses contains the least number of benefic dots the same is to be subtracted from the figure in each of the triangular group. This rendering is not accepted by some who maintain that "तत्तुल्यं त्रिषु शोधयेत्" means that the figures in the three signs of a triangular group are to be altered so as to equal the least number. The latter view is advanced by बलभद्र (Balabhadra) and appears to be current in Southern India.

For the example referred to in sloka 34 above, the subjoined charts show the Suryashtakavarga figures before and after Trikona reduction:

5	3	7	2
5	Ashtakavarga of the Sun. 48.		2
2			7
4	5	3	3

2	3	2	2
2	After Trikona Sodhana		2
2			3
3	2	2	2

॥ एकाधिपत्यशोधना ॥

कण्ठीरवं कटकभं च विना कुजादि-
कावासराशियुगलोपगबिन्दुसंख्याः ।
तत्तुल्यशून्यविषमाग्रहसग्रहाद्या-
स्त्वेकाधिपत्यपरिशोधितशेषिताः स्युः ॥ ३९ ॥

Sloka 39. Leave out the signs Simha and Kataka. The figures in the five pairs of the remaining signs belonging to the five planets reckoned from Mars,

whether alike or unlike, represented by zero, associated with planets or not associated with them, have to be subjected to the process of the reduction styled एकाधिपत्यशोधना (Ekadhipatyasodhana), and their net value obtained.

cf. पराशर

एवं त्रिकोणं संशोध्य पश्चादेकाधिपत्यता ।
क्षेत्रद्वयं फलानि स्युस्तदा संशोधयेद्बुधः ॥
क्षीणेन सह चान्यस्मिन् शोधयेद्ग्रहवर्जिते ।
ग्रहयुक्ते फले हीने ग्रहाभावे फलाधिके ॥
अनेन सह चान्यस्मिन् शोधयेद्ग्रहवर्जिते ।
फलाधिके ग्रहैर्युक्ते चान्यस्मिन् सर्वमुत्सृजेत् ॥
उभयोर्ग्रहसंयुक्ते न संशोध्यः कदाचन ।
उभयोर्ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ॥
सग्रहाग्रहतुल्यत्वात् सर्वं संशोध्यमग्रहात् ।
कुलीरसिंहयो राश्योः पृथक् क्षेत्रं पृथक् फलम् ॥

राशिद्वयं सद्युचरं न शोधयेदेकं द्वयोः शून्यभमप्यशोधयेत् ।
फलाधिके खेटयुते परं त्यजेत् तुल्या नभोगद्वितयं परित्यजेत् ४०

Sloka 40. If the two Rasis having a common lord be both *occupied* by planets, no reduction need be made. If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If one of the two Rasis be occupied and contain more benefic dots than the other, *remove the* figure in the latter. If both the Rasis be unoccupied and have the same number of benefic dots, remove both.

सखेचराखेचरार्थबिन्दुसाम्ये विशोधयेदग्रहार्थबिन्दुसंख्याम् ।
विखेटराशिद्वयबिन्दवो ये न्यूनाधिका न्यूनसमा विधेयाः ४१

Sloka 41. When one of the two Rasis is occupied

by a planet and the other not, and both have the same number of benefic dots, remove the figure in the unoccupied Rasi. If both the Rasis be unoccupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

खेटोपयाते लघुबिन्दुराशौ तत्तुल्यमायान्ति तदन्यसंख्याः ।
पूर्वं त्रिकोणं परिशोध्य पश्चादेकाधिपत्यस्य ततः प्रकल्प्याः ४२

Sloka 42. When only one of the two Rasis with a common lord is occupied by a planet and has a smaller number of benefic dots than the unoccupied Rasi, the figure in the latter is to be made equal to the former. The Trikona reduction is to be made first of all; the net figures are then to be subjected to the एकाधिपत्य (Ekadhipatya) reduction.

शोध्यावशिष्टानि गुणीकृतानि मेषादिमानैर्गुणकं हि भानाम् ।
सूर्यादिकास्ते गुणिताः स्वमानैरेषां ग्रहाणां गुणकं वदन्ति ॥ ४३ ॥

Sloka 43. The net figures after the two reductions in the several signs are to be multiplied each into its राशिमान (Rasimana), *i.e.* Rasi factor; and the products made into a total is called राशिगुणक (Rasigunaka) *i.e.* the sum of the Rasi-products. The net figures associated with the Sun and other planets in the several signs are to be multiplied each into its appropriate planetary factor or ग्रहमान (Grahamana). The total of these products is called ग्रहगुणक (Grahagunaka), *i.e.* total of Graba products.

शैलाशावसुसागराम्बरशरैः शैलाहिगोसायकै-
रीशद्वादशभिश्च राशिगुणकैर्मेषादिमानां क्रमात् ।
बाणैः पञ्चभिरष्टकैः शरनभःशैलेषुभिर्भास्करा-
देवं व्योमतलाधिवासगुणकैरायुर्विधानोदितैः ॥ ४४ ॥

तद्राशिखेटगुणकैक्यफलानि हृत्वा
त्रिंशद्भिरब्दचयमासदिनादिकाः स्युः ।
तद्द्वादशाधिकसमा यदि राशिमानै-
राहृत्य तत्समतयाऽनुहरेत्तदायुः ॥ ४५ ॥

Slokas 44 & 45. Ascertain the sum-total of the Rasi products obtained by multiplying the figures in the several signs from Mesha onwards by their appropriate Rasi-multipliers. These for the 12 signs from Mesha onwards are 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12. Ascertain also the *sum-total of the Graha products* obtained by multiplying the figures in the signs occupied by the several planets into their appropriate Graha multipliers. These for the 7 Grahas from the Sun onwards are 5, 5, 8, 5, 10, 7 and 5. Add the aggregate of Rasi products to the aggregate of Graha products. Divide the grand total by 30. If the quotient should exceed 12 years, divide it by 13 and what is left exhibits the Ayus or period of life given by the planet.

NOTES.

cf. पराशर

शोध्यावशेषं संस्थाप्य राशिमानेन वर्धयेत् ।
ग्रहयुक्तेऽपि तद्राशौ ग्रहमानेन वर्द्धयेत् ॥
गोसिंहौ दशगुणितौ वसुभिर्मिथुनालिनौ ।
वणिग्मेषौ तु मुनिभिः कन्यकामकरौ शरैः ॥
शेषाः स्वमानगुणिता राशिमाना इमे क्रमात् ॥
जीवारशुक्रसौम्यानां दशवसुमुनीन्द्रियैः क्रमाद्गुणकाः ।
ध्रुवस्य संख्या शेषाणां ग्रहगुणैर्गुणयेत् पृथक् पृथक् कार्याः ॥
निक्षिप्याष्टकवर्गं तु राशिचक्रे तु पूर्ववत् ।

त्रिकोणैकपशुद्धिं च कृत्वा तु गुणयेद्गुणैः ॥
सप्तन्हिभक्तमन्दाद्याः क्रमाद्भिन्नाष्टवर्गजाः ।

2	2	0	2	24	14	0	16
2	Sun's A. V. After Ekadhipatya reduction Slokas 39-42		2	22	Sun's A V. After Rasi-Gunakara (Sl. 44-45.) Rasi Gunaka =162.		8
0			3	0			30
2	2	2	0	18	16	14	0

Similarly the Graha Gunaka will be 90, [composed of 10+14 for Mercury and Venus in Mithuna, 10 for the Sun in Kataka, 20 for Jupiter in Tula, 16 for Mars in Vrischika, 10 for Saturn in Kumbha and 10 for the Moon in Meena.]

The sum of Rasi Gunaka and Graha Gunaka is 162+90 or 252.

The Ayus contributed by the Sun is $\frac{252}{30}$ or $8\frac{2}{5}$ years. Similarly for the other planets.

But both बलभद्र (Balabhadra) and मन्त्रेश्वर (Manthreswara) prescribe a method different from this for calculating the भिन्नाष्टकवर्गायुर्दाय (Bhinnashtakavargayurdaya).

एवं गुणित्वा संयोज्य सप्तभिर्गुणयेत् पुनः ।
सप्तविंशतिहृताल्लब्धवर्षाण्यत्र भवन्ति च ॥
द्वादशाद्गुणयेल्लब्धमासाद्यनाडिकाः क्रमात् ।
सप्तविंशतिवर्षाणि मण्डले शोधयेत्पुनः ॥

Multiply the sum total of the two products (*viz.*, those for Rasi and Graha) by 7 and divide the product by 27. The quotient will be in years, months, etc. When the number of years thus obtained exceeds 27, subtract from it 27 or multiples of 27. The result will be the Ayus given by the planet when not liable to the reductions to be mentioned at the foot-note to the next sloka.

उच्चं गतस्य द्विगुणं तदीयं नीचं गतस्यास्तगतस्य चार्द्धम् ।
अतोऽन्तराले त्वनुपातमायुरारस्य वक्रे द्विगुणीकृतं स्यात् ॥ ४६ ॥

Sloka 46. If a planet be in its exaltation, double the number of years obtained for it by the Ashtakavarga process If it be depressed or eclipsed, the number of years in its case is to be halved. Obtain by proportion the Ayus when the planet occupies an intermediate *position* In the case of Mars when retrograde, the Ayus obtained is to be doubled.

NOTES.

Compare what मन्त्रेश्वर & वराहभद्र say on the subject :

अन्योन्यमर्द्धहरणं ग्रहयुक्ते तु कारयेत् ।
नीचेऽर्द्धमस्तगेऽप्यर्द्धहरणं तेषु कारयेत ॥
शत्रुक्षेत्रत्रिभागोनं दृश्यार्द्धहरणं तथा ।
हरणं ष्व्यंशोनमर्केन्द्वोः पातसंश्रयणादपि ॥
बहुत्वे हरणे प्राप्ते कारयेद्बलवत्तरम् ।
पश्चात्तान् सकलान् कृत्वा वेदाङ्गेन विवर्द्धितम् ॥
मातङ्गलब्धं शुद्धायुर्भवतीति न संशयः ।,
पूर्ववद्दिनमासाब्दं कृत्वा तस्य दशा भवेत् ॥
एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।
अष्टवर्गदशामार्गः सर्वेषामुत्तमोत्तमः ॥

The Ayus obtained is to be halved when the planet yielding the Ayurdaya has another planet associated with it in the same bhava. The same reduction is to be made when a planet is depressed or obscured by the Sun's rays. If the planet occupy an inimical house or be in the visible hemisphere, the reduction is by ⅓. *When the Sun and the Moon being in the nodes suffer eclipse, the reduction* is also by ⅙. Where several reductions crop up, it will be enough if the greatest of them be made. The net years, months, &c. thus obtained is to be multiplied by 324 and divided

by 365. The life-period will be obtained in years (of 365 days) months, etc. In this way, ascertain severally the Dasa periods of all the planets. The Ashtakavarga process is the best of all.

मूलत्रिकोणनिजमित्रगृहोपगानां
तुङ्गादिवर्गशुभयोगनिरीक्षितानाम् ।
उक्तप्रकारगणितागममायुरेव
पापारिवर्गसहितस्य विपातमायुः ॥ ४७ ॥

Sloka 47. In the case of planets that have attained their मूलत्रिकोण, स्वक्षेत्र (Moolatrikona, Swakshetra) or a friendly house or occupy such benefic vargas as their exaltation, and are in conjunction with benefic planets or are aspected by them, the Ayus is to be calculated in the manner prescribed above. When a planet is in the varga of a malefic or inimical planet the Ayus arrived at must undergo reduction.

रविमुख्यनभोगदत्तसंख्याः परमायुः शरदस्तु मानवानाम् ।
सविलग्नसमाश्च केचिदाहुर्गुरुमूलात् समुपैति तुल्यमायुः ॥ ४८ ॥

Sloka 48. The number of years representing the maximum period of life in the case of men is obtained by putting together the figures denoting the years given by the Sun and other planets. These latter, some say upon the authority of great teachers (like पराशर-Parasara) should be supplemented by the number of years for the Lagna (deduced from the Lagna ashtakavarga) in order to get the Ayus conformably with the conditions of any horoscope that may be under examination.

NOTES.

The following slokas from पराशर (Parasara) give the details of the लग्नाष्टवर्ग (Lagnashtakavarga).

अथ स्थाने प्रवक्ष्यामि लग्नस्य द्विजपुङ्गव ।

आर्किज्ञशुक्रगुर्वाराः सौम्यदेवेज्यभार्गवाः ॥
हित्वा सौम्यगुरू शेषाः सुरेज्यभृगुसूर्यजाः ।
तथा जीवभृगू बुद्धौ सर्वे शुक्रं विना क्षते ॥
जीव एकस्तथा द्यूने मृतौ सौम्यभृगू तथा ।
धर्मे गुरुसितौ सर्वे खे चाये शुक्रमन्तरा ॥
सूर्यचन्द्रौ तथा रिःफ स्थाने लग्नस्य कीर्तितम् ।

॥ लग्नरेखाचक्रम् ॥

LAGNAREKHA CHAKRAM.

भाव	र	च	कु	बु	गु	शु	श	लग्न	योगः
1			।	।	।	।	।		5
2				।	।	।			3
3	।	।	।			।	।	।	6
4	।			।	।	।	।		5
5					।	।			2
6	।	।	।	।	।		।	।	7
7					।				1
8				।		।			2
9					।	।			2
10	।	।	।	।	।		।	।	7
11	।	।	।	।	।		।	।	7
12	।	।							2

In the Lagna Ashtakavarga, the benefic places of the Lagna are the 3rd, 4th, 6th 10th, 11th and 12th houses from the Sun *the 3rd, 6th, 10th, 11th and 12th houses from the Moon*; the 1st, 3rd, 6th, 10th and 11th houses from Mars; the 1st, 2nd, 4th, 6th,

8th, 10th and 11th houses from Mercury; the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th places from Venus; the 1st, 3rd, 4th, 6th, 10th and 11th places from Saturn: and lastly, the 3rd, 6th, 10th and 11th places from itself.

केन्द्रादन्यगते चन्द्रे सखेटे चाष्टवर्गजम् ।
आयुरेव नभःस्थाने शुभपापयुतेऽथवा ॥ ४९ ॥

Sloka 49. When the Moon occupies any bhava other than a Kendra and is in conjunction with another planet, it is the Ashtakavargayurdaya that should be calculated. The same Ayurdaya is appropriate when the 10th bhava is occupied by benefic and malefic planets.

रव्यादिखेटस्थितराशियाताः स्वकीयवर्गोपगबिन्दुसंख्याः ।
वेधाष्टवर्गप्रभवायुरब्दा भवन्ति सर्वे हरणक्रियाश्च ॥ ५० ॥

Sloka 50. The figures indicating benefic dots that appear in the signs occupied by the Sun and other planets in any भिन्नाष्टवर्ग (Bhinnashtakavarga) when put together represent the number of years of Ayurdaya arising from that Bhinnashtakavarga subject to the reductions mentioned already.

NOTES.

The total of the net Ayurdayas in the 7 Bhinnashtakavargas is the length of life, according to the view expounded in this sloka.

॥ मन्दवैनाशिकनक्षत्राणि ॥

स्वस्वकक्ष्यगतबिन्दुगुणितं शोध्यावशिष्टं फलं
विंशत्यासहितसप्तभिश्च विहृतं तच्छेषतारायनी ।
तातस्तज्जननी सहोदरजनो बन्धुः सुतः स्त्री स्वयं
तत्तुल्या विलयं प्रयान्ति विपुलश्रीनाशहेतुश्च वा ॥ ५१ ॥

Sloka 51. In the Ashtakavarga of any planet, make the two *reductions and multiply* the total of the remaining benefic dots into the number of benefic dots (before reduction) in the particular bhava whereof the planet is कारक (Karaka,) reckoned from the place occupied by the planet. Divide the product by 27 and ascertain the asterism corresponding to the remainder. When Saturn passes through this asterism, death will take place of the person indicated by the bhava and its कारक (Karaka). If the Sun be the भावकारक (bhavakaraka), it is the father that will die; if the Moon, the mother; if Mars, a brother; if Mercury, a relation; if Jupiter, a son; if Venus, a wife; if Saturn, it is the owner of the horoscope that will die; *if at the time mentioned, the* persons named do not die, some others on a par with them will die or much wealth and prosperity will be lost.

NOTES.

Thus, in the example in p. 657, the 9th house counted from the Sun is Meena. The figure there in the Sun's Ashtakavarga is 5 (*vide* chart in p. 686). The sum total of the benefic dots remaining after the two reductions is 19 (see p. 690). Multiplying 5 by 19 and dividing by 27 we get 14. The 14th star counted from Aswini is चित्रा (Chithra). When Saturn passes through this asterism, *we have to say that the father of the native or some* others on a par with him may die or much wealth and prosperity may be lost.

॥ अथ समुदायाष्टवर्गः ॥

ततः समालिख्य भगोलचक्रं समस्तबिन्दुस्थितिराशिकोष्ठम् ।
रव्यादिकानामजपूर्वकाणां बिन्दूपगस्थानफलं वदामि ॥ ५२ ॥

Sloka 52. Draw up a diagram of the zodiac exhibiting in its several houses the aggregate benefic dots

given by the Sun and other planets and arranged appropriately in Mesha and the other Rasis. I shall now proceed to treat of the effect upon each bhava of the benefic dots grouped in it.

NOTES.

The following 2 mnemonic slokas from (मन्त्रेश्वर) Manthreswara's फलदीपिका (Phaladeepika) give the aggregate of the benefic dots appearing in the 12 places with reference to the seven planets and the lagna in the several Ashtakavargas. The order of the planets is from the Sun onwards, and Lagna appears as the 8th.

The figures are indicated by the convention commonly called कटपयादिसंख्या (Katapayadhisankhya) given below: (1) कादिनव (Kadinava), (2) टादिनव (Tadinava), (3) पादिपञ्च (Padipancha), (4) यांचष्टौ (Yadyashtow)

भानो वह्निशरैः स्ववासमनोसुरो रामो सुवारी शिखरिन्द्रियापयसा ।
भौमो गजेन्द्रो लघुभावतोसुरो गोकर्णरसा तु सुरागमथिर्डी ॥
ज्ञः परे गह्वरभेरवस्थलो रागी मलौ भास्करगर्भगाचलाः ।
सितो त्रिपस्थान्यसत्वद्रियक्षया शूली मम प्रीतिकररोस्तु तर्थिकृत् ॥

The figures in the 12 places from the Sun are respectively 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2; from the Moon, 2, 3, 5, 2, 2, 5, 2, 2, 2, 3, 7, 1; from Mars,* 4, 5, 3, 5, 2, 3, 4, 4, 4, 6, 7, 2; from Mercury 3, 1, 5, 2, 6, 6, 1, 2, 5, 5, 7, 3; from Jupiter§ 2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3; from Venus, 2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3; from Saturn 3, 2, 4, 4, 4, 3, 3, 4, 4, 4, 6, 1; from Lagna, 5, 3, 5, 5, 2, 6, 1, 2, 2, 6, 7, 1.

The statement in the next page shows in a tabular form the figures of benefic dots for the सर्वाष्टकवर्ग (Sarvashtaka Narga) accord-

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* The figures from Mars ought to be 4, 5, 3, 4, 3, 3, 4, 4, 4, 6, 7, 2. But see foot-note to शुक्राष्टकवर्ग (Sukrashtakavarga) p. 652.

§ The figures from Jupiter ought to be 2, 1, 1, 2, 3, 4, 2, 4, 2, 4, 7, 4. But see foot note to चन्द्राष्टकवर्ग (Chandrashtakavarga) p. 650.

ing to the above slokas for the sample horoscope referred to in page 657 It enables one to find out from a glance how many benefic dots have been contributed by the several planets in each of the 12 Rasis

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Lagna	Total
Mesha	5	3	3	7	2	6	4	7	37
Vrishabha	7	5	4	3	4	8	4	1	31
Mithuna	2	2	4	3	2	2	1	5	24
Kataka	3	2	4	1	[illegible]	3	3	3	23
Simha	3	5	6	5	7	8	8	5	37
Kanya	5	2	7	2	1	3	4	5	30
Tula	3	2	2	6	2	4	4	[illegible]	25
Vrischika	9	2	4	6		4	4	6	29
Dhanus	3	3	5	1	1	2	6	1	22
Makara	4	7	3	2	2	3	1	2	24
Kumbha	5	1	4	5	3	1	3	2	27
Meena	3	2	3	5	4	3	2	6	28
Total	43	36	49	46	3	40	42	45	337

आपञ्चविंशतिफलान्यफलानि सत्य-
मात्रिंशदक्षसहितानि च मध्यमानि ।
त्रिंशत्पराणि सुखवित्तयशस्कराणि
तद्भावपुष्टिफलदानि च सामुदाये ॥ ५२ ॥

Sl ka 53 In the सर्वाष्टकवर्ग (Sarvashtakavarga), the

number of benefic dots up to 25 appearing in any bhava are void of effect. From 25 to 80 benefic dots in a bhava produce medium effect. More than 30 benefic dots in any bhava produce happiness, wealth and fame while serving to advance the bhava wherein they appear.

NOTES.

Statement showing the several भिन्नाष्टकवर्ग (Bhinnashtaka Varga) figures for the same horoscope.

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sarvashtaka Varga	Lagna
Mesha	3	7	4	4	7	6	6	37	6
Vrishabha	7	3	5	5	3	4	4	31	3
Mithuna	2	2	2	6	4	6	2	24	4
Kataka	2	3	1	3	7	5	2	23	4
Simha	7	6	6	6	3	4	5	37	5
Kanya	3	6	4	5	5	4	3	30	4
Tulá	3	3	2	4	5	6	2	25	3
Vrischika	5	1	6	5	6	3	3	29	5
Dhanus	4	6	3	4	3	1	1	22	3
Makara	2	5	2	3	4	4	4	24	5
Kumbha	5	2	2	4	5	6	3	27	4
Meena	5	5	2	5	4	3	4	28	3
Total	48	49	39	54	56	52	39	337	49

cf. फलदीपिका

त्रिंशाधिकफला ये स्यू राशयस्ते शुभप्रदाः ।
पञ्चविंशात्परं मध्यं कष्टं तस्मादधः फलम् ॥

Also जातकादेश

त्रिंशद्धचो येऽधिकाक्षा अपि शरकृतितो राशयो ये तदूनाः
श्रेष्ठा मध्याश्च कष्टाः क्रमश इति मता गृह्णतां श्रेष्ठराशिः ।
सर्वास्विष्टक्रियासु त्यजतु न गमनाद्येषु कार्येषु कष्टान्
संबन्धे संपदापत्सतति युवतिनॄणां श्रेष्ठकष्टर्क्षकाणां ॥

ये तुङ्गराशिस्वसुहृद्गृहस्था ये कोणकेन्द्रोपचयस्थिताश्च ।
ये सौम्यवर्गादिबलोपयातास्ते नाशदा लाघवबिन्दुकाश्चेत् ॥५४॥

Sloka 54. Planets occupying, it may be, their exaltation, their own, a friend's house, a Trikona, a Kendra, or an उपचय (Upachaya) place or possessed of such strength as is derived from being in benefic vargas, may do evil if associated with insufficient benefic dots (in the सर्वाष्टकवर्ग-Sarvashtakavarga).

ये चावसानरिपुरन्ध्रतुरङ्गभागाः
ये नीचपापरिपुखेचरवर्गयुक्ताः ।
ये मान्दिराशिपतिना सह बाधकाश्च
ते सर्वमुख्यफलदास्त्वधिबिन्दुकाश्चेत् ॥ ५५ ॥

Sloka 55. Planets which as occupying portions of the 12th, the 6th, the 8th or the 7th bhavas are considered malefic; secondly, those that are in the vargas of their depression signs or of malefic or inimical planets; 3rdly and *lastly, those that conspire in conjunction with* the lord of the sign occupied by मान्दि (Mandhi) to work evil—these three classes of planets, if only associated with a higher number of benefic dots, produce all important beneficial results to the person concerned.

मानस्थिताल्लाभगृहे बहुत्वे लाभाद्व्ययस्थे यदि रिःफराशौ ।
रिःफोपयातादधिके विलग्ने जातः सुखी वित्तयशोबलाढ्यः ॥५६ ॥

Sloka 60. If a person have his birth under a yoga betokening great prosperity, he will, upon the expiry of a number of years indicated by the सर्वाष्टकवर्ग (Sarvashtaka Varga) figures in the Lagna, be in a fair way to get a royal vehicle (such as a palanquin), riches, sons and knowledge surpassingly great.

रिःफाधीशे मन्दगेहोदयस्थे होरारन्ध्रस्वामिनौ दुर्बलौ च ।
लग्ने यावद्बिन्दुसंख्यास्तदीया जातस्यायुर्वत्सराः सम्भवन्ति ॥ ६१ ॥

Sloka 61. When the lord of the 12th bhava occupies the 1st represented by a Rasi belonging to Saturn, and when the lords of the Lagna and the 8th bhava are weak, the person born will live as many years as there are benefic dots in the Lagna in the सर्वाष्टकवर्ग (Sarvashtaka Varga).

पातालाधीशे लग्नगे वाहनस्थे लग्नाधीशे तद्ग्रहोपेतराश्योः ।
त्रिंशत्संख्याबिन्दवः सन्ति चेत् जाता राजश्रीनिदाना नरेशाः ६२

Sloka 62. When the lord of the 4th bhava is in the Lagna and the lord thereof is in the 4th, and when the number of benefic dots in each of the Rasis occupied by these planets is 23, the persons born will become lords of men and centres of kingly glory.

होराबन्धुप्राप्तिभावत्रयेषु त्रिंशन्मानाधिक्यबिंदूपगेषु ।
जातस्तेजःश्रीबहुत्वं च राज्यं चत्वारिंशद्वत्सरादूर्ध्वमेति ॥ ६३ ॥

Sloka 63. When the 1st, 4th and the 11th bhavas are each associated with benefic dots exceeding 30, the person born will, after his 10th year, attain to power and prosperity in abundance culminating in kingship.

यत्पञ्चविंशतिमुखास्त्रिदशान्तसंख्या
बन्धुस्थिता नवमराशिकबिन्दवश्च ।

यद्यष्टकेन सह विंशतिवत्सराणा-
मन्ते परे शरदि वा नरवाहनाढ्यः ॥ ६४ ॥

Sloka 64. If the number of benefic dots in the 4th and in the 9th Rasi from the Lagna lie between 25 and 30, the person born will be rich as Kubera at the end of 28 years or in some year subsequent thereto.

देवाचार्ये वाहनस्थे स्वतुङ्गे चत्वारिंशद्बिन्दुसंख्यासमेते ।
मेषागारे लग्नगे वासरेशे जातो राजा लक्षसंख्याश्वनाथः ॥६५॥

Sloka 65. When Jupiter occupying the 4th bhava in exaltation is associated with 40 benefic dots and the Sun is in Mesha identical with the Lagna, the person born will become a king and be in command of a 100,000 horse.

चत्वारिंशद्बिन्दुयुक्ते विलग्ने चापे जीवे भार्गवे मीनराशौ ।
स्वोच्चे भौमे कुंभगे भानुपुत्रे जातः सर्वश्रीधरः सार्वभौमः ॥ ६६ ॥

Sloka 66. With 40 benefic dots in the Lagna, with Jupiter in Dhanus, with Venus in Meena, with Mars in exaltation and with Saturn in Kumbha, the person born should become an emperor blessed with every kind of good fortune.

क्रियादिराशित्रितयोपयाता भवन्ति पूर्वादिचतुर्दिशश्च ।
फलाधिकं यद्दिशि तत्प्रदेशे धनादिवृद्धिं समुपैति जातः ॥६७॥

Sloka 67. The four quarters beginning with the East have been assigned to the four triads of Rasis whereof the first are Mesha, Vrishabha, Mithuna and Kataka (*Vide* Adhyaya I *sl.* 13). With reference to a horoscope that may be under examination, ascertain the quarter in which there is an abundance of benefic dots ;

Sloka 56. If in the सर्वाष्टकवर्ग (Sarvashtaka Varga) the number of benefic dots in the 11th bhava be greater than that in the 10th, but the figure in the 12th lower than that in the 11th and if the figure in the Lagna exceed the figure in the 12th bhava, the person born will be happy with abundance of wealth, fame and strength.

cf. फलदीपिका

मध्यात्फलाधिकं लाभे लाभात्क्षीणतरे व्यये ।
यस्य व्ययाधिके लग्ने भोगवानर्थवान् भवेत् ॥

खण्डत्रयं झषकर्कटकीटकाद्यं
तच्चतुष्टयगृहोपगबिन्दुयुक्तम् ।
आद्यञ्च मध्यमवसानमिति प्रयुक्तं
केचिद्व्ययादिकमिह प्रवदन्ति लोके ॥ ५७ ॥

Sloka 57. Three divisions made of the 12 signs, the first commencing with Meena, the second with Karkataka and the third with Vrischika and exhibiting each its own benefic dots in its respective 4 houses are made to indicate the first, the middle and the concluding portion of the life under examination. Some opine that the three grand divisions are made from the व्ययभाव (Vyayabhava) to begin with.

cf. बालादेश

मीनेन्द्वालयवृश्चिकप्रभृतिकं खण्डत्रयं कल्पये-
दाद्येऽक्षाधिकताद्गिमे तु वयसस्त्र्यंशे विदद्ध्यात्सुखम् ।
मध्ये मध्यवयस्यथान्तिमवयस्त्र्यंशेऽन्त्यखण्डे हि सा
हीनाक्षस्तु वयस्त्रिभाग इह योत्र व्याधिदुःखोद्भवः ॥
बिन्दुं त्यक्त्वा रिःफरन्ध्रोपयातं शिष्टं खण्डं केचिदिच्छन्ति सन्तः ।
तुल्यस्वल्पाधिक्यबिन्दुक्रमेण मिश्रं दुःखं सम्पदः स्युर्नराणाम् ५८

Sloka 58. Some recommend the omission of the benefic dots in the 12th as well as in the 8th bhava from their several divisions; the aggregate benefic dots in any one division should be compared with the same in the other two. If the figures in the three divisions be equal, the life of the person concerned would be a mixed one with its joys and sorrows evenly distributed; if unequal, the lower figure implies diminution of comfort, *i.e.* misery; the higher one betokens increased comforts, *i.e.* prosperity.

सौम्याक्रान्तं यदि सुखकरं मिश्रदं मिश्रयोगे
खण्डं पापद्युचरसहितं क्लेशयोगाकरं स्यात् ।
बिन्दुस्वल्पो यदि गदमनस्तापवान् पापवादी
बिन्द्वाधिक्ये वयसि विपुलश्रीसमेतः प्रजातः ॥ ५९ ॥

Sloka 59. If benefic planets occupy the signs of any division, the portion of life corresponding to this खण्ड (khanda) will be happy. If the signs of a खण्ड (khanda) have both malefic and benefic planets in them, the effect on the portion of the life typified by the खण्ड (khanda) will be mixed; if any division contains malefic planets exclusively, the period of life represented will abound in accessions of affliction. If the number of benefic dots in any division be small, the person born will suffer from disease and mental pain and will be speaking evil things. If there be a preponderance of benefic dots in a खण्ड (Khanda), the person concerned will enjoy extensive prosperity in the period of life thus distinguished

यावद्बिन्दुर्लग्नगस्तावदीयसंख्यातीते वत्सरे राजयानम् ।
वित्तं पुत्रं चातिविद्यामुपैति जातः सम्पद्योगशाली नरश्चेत् ॥ ६० ॥

it is there that the owner of the horoscope will get an accession to his wealth, etc.

लग्नादिशन्यन्तगतं तुरङ्गैः संगुण्यताराहृतलब्धयाते ।
रव्यादि पापे यदि कोणगे वा रोगादिपीडा विपुला नराणाम् ॥

Sloka 68. Find the aggregate of benefic dots from the Lagna to Saturn (both inclusive) Multiply it by 7 and divide the product by 27. When, in the asterism indicated by the remainder (reckoned from Aswini) or its Trikona, the Sun and other malignant planets pass, the person concerned will suffer from diseases and other ills on a large scale.

मन्दादिलग्नान्तफलं च तद्वल्लग्नान्तमारादुदयात् कुजान्तम् ।
शुभैक्यसंख्यागततारकायां शुभग्रहे सौख्यफलं वदन्ति ॥ ६९ ॥

Sloka 69. Deal in the above way with the aggregate of benefic dots counted from Saturn to Lagna, and with those from Mars to Lagna, as well as from Lagna to Mars, severally. Find the aggregate of benefic dots in the Rasis occupied by benefic planets and the star indicated thereby. When a benefic planet passes through this asterism, good things, they say, may be expected.

NOTES.

cf. फलदीपिका

लग्नात्प्रभृति मन्दान्तमेकीकृत्य फलानि वै ।
सप्तभिर्गुणयेत्पश्चात्सप्तविंशाहृतात्फलम् ॥
तत्समानगते वर्षे दुःखं वा रोगमाप्नुयात् ।
एवं मन्दादिलग्नान्तं भौमराहोस्तथा फलम् ॥

Also जातकादेश

लग्नादारभ्य सूर्यात्मजगतभवनान्तमेकत्र युक्त्वा
सुघ्ने तस्मिन् सुताप्ते गतवति फलतुल्याब्दके रोगशोकाः ।

मन्दादालग्नमेवं क्षितिसुतगतभाच्चाखिलं विलग्ना-
दाभौमंत्वेतिकृत्वा विधिमशुभमतिर्वादिशेचोदितान्दे ॥

The following additional information based on the सर्वाष्टकवर्ग (Sarvashtakavarga) figures are extracted from जातकादेश.

लग्नाम्ब्वात्मजकामधर्मगगनस्थाक्षाणि संयोजये-
दन्तर्भाग इहायमत्र फलबाहुल्ये मनस्तुष्टता ।
विद्याज्ञानसुकर्मदाननिरतिश्चान्यस्थिताक्षान्वयो
भागोन्यत्र फलाधिके सति मनःपीडा च डंभादिकम् ॥
लग्नाद्यस्तचतुस्त्रिकोणभवनं बन्धत्वाह्वयं सेवके
तद्वत्पोपत घातकाह्वयमर्मीष्वक्षाणि संयोजयेत् ।
आधिक्यं खलु पोषकस्य यदि चेद्धन्तुर्धनी स्यादथः
दारिद्र्यं यदि पोपकादधिकता स्याद्घातकस्य ध्रुवम् ॥
केन्द्रस्थाक्षं पणपरगतमापोक्लिमगतं च युक्त्वापि ।
तेषामधिकाल्पत्वात्प्रथमादि वयःशुभाशुभं ज्ञेयम् ॥
यो राशिः फणिनाश्रितोऽष्टगफलैः संख्यासमे वत्सरे
नृणां पन्नगदंशनं गरलमुक्तिर्वाहिपेऽनिष्टगे ।
वर्गे भौमगतालयस्थितफलैस्तुल्ये तु शस्त्रक्षति-
र्मन्दार्कासिफलैः समानवयसि स्यू रोगशोकादयः ॥

एकाधिपत्यं सहकोणभावैः संशोध्य सन्त्यज्य दिनेशमानैः ।
यद्यर्कसंख्या न हरेदशेषं मेषादि सर्वाष्टकशोधितं स्यात् ॥ ७० ॥

Sloka 70. Make the Trikona and Ekadhipatya reductions in regard to the सर्वाष्टकवर्ग (Sarvashtakavarga) figures. Out of the figures left after the two reductions in the several Rasis, go on subtracting 12 as often as possible. If the reduced figure happens to be 12 itself, it is not to be taken away. The figures contained in Mesha and other Rasis are to be thus treated.

अष्टवर्गं समुद्धृत्य ग्रहाणां राशिमण्डले ।
मागत्रिकोणं संशोध्य पश्चादेकाधिपत्यताम् ॥
एकस्मिन् मण्डलाधिक्यं शोधयेच्चक्रमण्डलम् ।
द्वादशैव तु गृह्णीयादेवं सर्वेषु राशिषु ॥
पूर्वोक्तगुणकारैस्तु वर्धयेच्च पृथक् पृथक् ।
एकीकृत्य ततः सर्वं सप्तभिर्गुणयेत्पुनः ॥
सप्तविंशतिहृताल्लब्धं आयुःपिण्डः प्रदृश्यते ।
द्वादशादिगुणाल्लब्धं मासादिघटिकास्ततः ॥
शतादूर्ध्वं तु तत्पिण्डं मण्डलं शोधयेच्च तम् ।
शतमेव तु गृह्णीयाद्दीर्घायुर्योगसंभवी ॥
तद्विधं सकलं कृत्वा पराङ्केन विवर्धितम् ।
भातङ्गहृतलब्धायुर्मातङ्गाब्दं प्रदृश्यते ॥

शोध्यं राशिग्रहचरगुणकैः सङ्गुणय्यैतदैक्यं
हत्वा शैलैरुडुगणहृतं लब्धमब्दादिकं स्यात् ।
मानाधिक्ये विशतमशते तारकायुर्वराङ्गैः
हत्वा भक्तं दिवसनिचयैर्मातुलैः शुद्धमायुः ॥ ७१ ॥

Sloka 71. Multiply the net figures in the (सर्वाष्टकवर्ग) Sarvashtakavarga (after the reductions mentioned in the previous sloka have been made) by the zodiacal and planetary factors and make an aggregate of the products. Multiply this by 7 and divide the product by 27. The quotient consisting of years, months, days, etc., if in excess of the standard Ayus, *i.e.* 100 years, should be diminished by 100 years; if short of 100 is to be kept unaltered. This will represent the नक्षत्रायुस् (Nakshatra Ayus) which when multiplied by 324 and divided by 365 will give the period of life correctly in solar years.

स्वल्पमध्यबहुमानवत्सरा मण्डलोनयुतकर्मकल्पिताः ।
तुल्यकालमुपयान्ति सर्वतः सद्गुणोदयकटाक्षवीक्षणात् ॥ ७२ ॥

Sloka 72. The years making up the life whether short, middle or long of a person (obtained by the process above mentioned) will square with the period otherwise obtained, by the diminution or addition as the case may be of a multiple of 27 ascertained upon an examination of the aspect, if any, upon the Lagna, by benefic planets.

श्रीवैद्यनाथकृतजातकपारिजाते
पाराशरादिफलसाररसोपयाते ।
प्रस्तारभिन्नसमुदायकबिन्दुशीलः
संकीर्तितस्तु सकलद्युचरप्रसादात् ॥ ७३ ॥

॥ इति दशमोऽध्यायः ॥

Sloka 73. In the work of Jatakaparijata compiled by Vaidyanatha and containing the essence of treatises on planetary effects such as Parasara's, the chapter on benefic dots, appearing in the Ashtakavargas designated प्रस्तार (Prasthara), भिन्न (Bhinna) and समुदाय (Samudaya) has been treated by the grace of the entire body of planets.

NOTES.

The following from बलभद्र (Balabhadra) for ascertaining the month and the asterism of the death of a person will be found useful :—

॥ अथ मरणे मासज्ञानम् ॥

मन्दान्मन्दाष्टमाधीशपर्यन्तं यः फलोचयः ।
तेन संगुणयेद्वीगानष्टमस्थफलानि वै ॥

द्वादशांकहृताच्छेषं यत्तद्राशिगते रवौ ।
मृत्युं तत्र विजानीयात्तत्त्रिकोणमथापि वा ॥
एवमेव विजानीयात्पितृमातृगृहादिषु ।
लग्नादष्टमपाद्वापि सर्वमेतद्विचारयेत् ॥
अर्कस्फुटकलाः स्थाप्याः राहोः स्फुटकलाहताः ।
चक्रलिप्ताहृताल्लब्धं योजयेद्भास्करे स्फुटे ॥
तादृशे भास्करे यस्मिन् तस्मिन्मासे मृतिं वदेत् ।
तत्त्रिकोणगते वापि निधनं तत्र निर्दिशेत् ॥
अष्टमाधिपतिर्नीचे चन्द्रे षष्ठाष्टमेऽपि वा ।
लग्नाष्टमेऽरिसंस्थस्य तन्मासे मरणं वदेत् ॥

अथ निधनचन्द्रज्ञानम् ।

अष्टमेशे त्रिकोणस्थे चन्द्रे च निधनं वदेत् ।
जन्मलग्नांशकाच्चन्द्रनवांशाद्यवापि वा ॥
राहौ चतुःषष्ठिमिते निधनं च विनिर्दिशेत् ।
जन्मलग्नाष्टमे राशौ जन्मलग्नोदयेऽपि वा ॥
लग्ननीचोदये वापि तेषां शुद्धोदये मृतिः ॥

End of the 10th Adbyaya.

जातकपारिजाते एकादशोऽध्यायः

॥ अथ भावफलानि ॥

Adhyaya XI.

THE EFFECTS OF THE 1ST AND THE 2ND BHAVAS.

होरालंकारमुख्यप्रभवशुभफलादीनि सर्वाणि पुंसां
तच्चक्राद्योद्भवानि द्युचरबलवशाद्यानि तानि प्रवच्मि ।
ये ये भावाः सितज्ञामरगुरुपतिभिः संयुता वीक्षिता वा
नान्यैर्दृष्टा न युक्ता यदि शुभफलदा मूर्तिमात्रादिकेषु ॥१॥

Sloka 1. I am to treat of the good and other effects which are the chief source of adornment to the science of astrology just as they arise in the several bhavas appertaining to men owing to the prepondera-ting influence of planets. Among the Lagna and other bhavas, such as are occupied or aspected by Venus, Mercury, Jupiter or the भावपति (Bhavapathi–the lord of the bhava concerned), but unaspected by or unassociated with the rest, produce happy results.

cf. उत्तरकालामृत

यो यो भावः स्वामिदृष्टो युतो वा सौम्यैर्वा स्यात्तस्य तस्याभिवृद्धिः ।
पापैरेवं तस्य भावस्य हानिर्निर्देष्टव्या प्रश्नतो जन्मतो वा ॥

लग्नादिभावेषु शुभोदयेषु तद्भावनाथोपगतेक्षितेषु ।
तदुक्तभावस्य समृद्धिरुक्ता न पापखेटेक्षितसंयुतेषु ॥ २ ॥

Sloka 2. When the Lagna and some of the other bhavas have benefic planets appearing in them or are occupied or aspected by their lords, a wealth of the said bhavas may be declared to exist provided they are unaspected or unoccupied by malefic planets.

नीचस्थो रिपुराशिस्थः खेटो भावविनाशकः ।
मूलस्वतुङ्गमित्रस्थो भाववृद्धिकरो भवेत् ॥ ३ ॥

Sloka 3. A planet in its depression or inimical sign destroys the bhava that it owns. But in its मूलत्रिकोण (Moolatrikona), exaltation or friendly sign it advances the same.

cf. [illegible]

यद्भावेशोऽरिनीचस्थो मूढो वा तत्र पश्यति ।
तद्भावसत्त्वमाल्पत्वं वैरित्वं वा विनिर्दिशेत् ॥
भावेशः कारकोऽपि स्वगृहमुपगतौ तुङ्गभस्थौ यदा ता-
वन्योन्यस्थौ शुभाभ्यामभित इतियुतौ वीक्षितौ सौम्यदृष्टौ ।
भावेवं भावपुष्टिर्भवति यदि हितौ दुःस्थलस्थौ युतौ वा
दृष्टौ पापापचारैर्न भवति रिपुनीचास्तयुक्तौ च हानिः ॥
भावं पश्यति वा स्थितोऽथ यदि वा यः कोऽपि भावाधिपः
तुङ्गान्योन्यसुहृत्त्रिकोणगतो दृष्टः शुभैर्भस्पगः ।
भावस्यास्ति बले न चास्ति यदि चेद्भावाधिपो दुःस्थितो
नीचास्तारिगृहे गतो यदि भवेत्पापैर्युतो वीक्षितः ॥

यद्भावनाथो रिपुरिःफरन्ध्रे दुःस्थानपो यद्भवनस्थितो वा ।
तद्भावनाशं कथयन्ति तज्ज्ञाः शुभेक्षितश्चेत्फलमन्यथा स्यात् ॥ ४ ॥

Sloka 4. When a bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of one of these three, it suffers annihilation, say those that know

the properties of a bhava If such a bhava be aspected by a benefic planet, the effect will be different.

यद्भावपः केन्द्रगतो विलग्नात् त्रिकोणगो वा यदि सौम्यदृष्टः ।
तुङ्गादिवर्गोपगतो बलाढ्यस्तद्भावपुष्टिं फलमाहुरार्याः ॥ ५ ॥

Sloka 5. If the lord of a bhava occupying a Kendra or Trikona position from the Lagna possess abundant strength being either aspected by benefic planets or in its exaltation and other Vargas, that bhava, say the wise astrologers, is in a flourishing condition.

उत्तरपाराशरे

भावेशः कारकोऽपि स्वगृहमुपगतौ तुङ्गगौ वा मिथस्थौ
मित्रे मध्ये शुभानां यदि भवति मित्रस्थानगौ भावपुष्टिः ।
अन्योन्यं शत्रुभूतौ यदपि च भवतो नीचभावं गतौ वा
मूढौ वा पापयुक्तौ तु शुभनिधनगौ भावनाशं गणन्ति ॥

तत्तद्भावत्रिकोणे सुखमदनगृहे चाऽऽस्पदे सौम्ययुक्ते
पापानां दृष्टिहीने भवनपसहिते पापखेटैरयुक्ते ।
भावानां पुष्टिमाहुः सकलशुभकरीमन्यथा चेत्प्रणाशं
मिश्रं मिश्रग्रहेन्द्रैरखिलमपि तथा मूर्तिभावादिकानाम् ॥ ६ ॥

Sloka 6. Astrologers pronounce the strength of a bhava such as the Lagna to be ample and thoroughly beneficent when a Trikona, the 4th, the 7th or the 10th place therefrom is occupied by an auspicious planet or भावप (bhavapa–the lord of the bhava) and is unoccupied or unaspected by malefic planets. A bhava suffers decay when the positions referred to above are differently occupied and aspected The effect of a bhava will be mixed when the positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

नाशस्थानगतो दिवाकरकरच्छन्नस्तु यद्भावपो
नीचारातिगतोऽथवा यदि शुभैः खेटैरयुक्तेक्षितः ।
तद्भावस्य विनाशनं मुनिगणाः शंसन्ति खेटैर्युतो
यद्यत्रापि फलप्रदो नहि तथा मृत्यादिभानां क्रमात् ॥ ७ ॥

Sloka 7. Of the Lagna and other bhavas examined in succession, whichever bhava has its lord occupying the 8th place (from it) or obscured by the solar rays or in depression or in an inimical house, while no benefic planets aspect or are associated with it, the astrologers declare the total destruction of such a bhava. The lord of the bhava concerned even in the event of being associated with other planets is incapable of producing any good effect.

दुःस्थाने वाऽरिगे मूढे दुर्बले भावनायके ।
भावस्य संपदं कर्तुं न शक्ता भावमाश्रिताः ॥ ८ ॥

Sloka 8. Planets occupying a bhava cannot advance it when its lord is in a दुःस्थान (Duhsthana–6th, 8th or 12th place from it) or an inimical house or in a state of eclipse or impotence.

दुष्टस्थितो वाऽपि यदा नभोगः पापारिनीचांशकसंयुतो यः ।
स्वतुङ्गमित्रांशकराशियुक्तः शुभेक्षितो वा यदि शोभनः स्यात् ॥ ९ ॥

Sloka 9. A planet may even be badly placed or occupy a नवांश (Navamsa) owned by a malefic, inimical or its own depression sign; it will nevertheless prove beneficial when the Navamsa or Rasi occupied by it is its own, or that of its exaltation sign or of a friendly planet no less than when benefic planets aspect it.

भावेशाक्रान्तराशीशे दुःस्थे भावस्य दुर्बलम् ।
स्वोच्चमित्रस्वराशिस्थे भावपुष्टिं वदेद्बुधः ॥ १० ॥

Sloka 10. When the planet owning the sign occupied by the lord of a bhava is badly placed, the bhava becomes weak. But when the planet referred to above is in its exaltation, in a friendly sign or in its own house, the astrologer may pronounce the bhava to be flourishing.

यद्भावलाभधनविक्रमराशियाता यद्भावनाथसुहृदश्च तदुच्चनाथः ।
तद्भावपुष्टिबलमम्बरचारिणस्ते कुर्वन्ति मूढरिपुनीचविवर्जिताश्चेत् ॥

Sloka 11. When the lord of a bhava, the friends of the भावप (bhavapa) and the lord of the exaltation sign of the भावप (bhavapa) occupy the 11th, the 2nd and the 3rd places in respect to the bhava, those planets advance the strength of the bhava, provided they be not eclipsed or in an unfriendly sign or in depression.

उत्तरपाराशर

केन्द्रे कोणत्रिलाभे धनपतिभवने कारका भावनाथा
भावप्राप्तैर्यदा ते व्ययनिधनरिपुस्थास्तदीशा न दुःस्थाः ।
भावभासितोऽपि व्ययरिपुनिधनेपूच्चमित्रस्वभाषा-
दन्योन्यस्थास्तदीशाः खलु भवति महच्छ्रेय एवान्यथा स्यात् ॥

भावांशतुल्यः खलु वर्तमानभावोद्भवं पूर्णफलं विधत्ते ।
भावोनके चाप्यधिके च खेटे त्रैराशिकेनात्र फलं विचार्यम् ॥ १२ ॥

Sloka 12. A planet produces the full effect of the bhava in which it is when its distance from the bhava-sandhi is equal to that of the bhavamsa (भावांश = semi-bhava). When the planet has a less or greater distance from a bhava-sandhi than a bhavamsa, its effect must be ascertained by a *rule-of-three* process.

NOTES.

This sloka is taken from श्रीपतिपद्धति (Sripatipaddhati).

॥ अथ लग्नभावफलम् ॥

शरीरवर्णाकृतिलक्षणानि यशोगुणस्थानसुखासुखानि ।
प्रवासतेजोबलदुर्बलानि फलानि लग्नस्य वदन्ति सन्तः ॥ १३ ॥

Sloka 13. The body, its hue, its form, its characteristics, fame, qualities, happiness or unhappiness, residence abroad, splendour, strength and weakness are the products, say the wise astrologers, of the 1st bhava.

NOTES.

This sloka appears in जातकरत्न The third पाद (Pada) reads thus: प्रवासचिन्ताबलदुर्बलानि.

नरश्चिरायुर्नृपपूजितः सुखी लग्नं भवेत् सौम्यगृहं यथा तथा ।
लग्नं यदि स्वामिनिरीक्षितं धनी कुशाग्रबुद्धिः कुलकीर्तिवर्द्धनः १४

Sloka 14. The more auspicious the rising sign is at a person's birth, the longer will he live; the more will he command the respect of the rulers and the happier in consequence will he be. And if the rising sign be also aspected by its lord, he will be a master of riches, quite a genius and a great credit to his family.

NOTES.

The following additional information regarding length of life is extracted from उत्तरपाराशर

लग्ने लग्नेशचन्द्रे शशिभवनपतौ स्वोच्चगे वापि मित्रे
नायुः पूर्णं च तस्मिन्नुदितमतिशुभैर्वीक्षिते वापि युक्ते ।
किञ्चिन्न्यूनं यदेकं त्वशुभग्रहयुतं मध्यमायुः समत्वे
ह्यल्पमायुस्तथोक्तं इदमतिविबुधैः पापबाहुल्ययोगात् ॥
लग्नाद्याधीशकृत्तौ स्वभवनसुहृदन्योन्यतुङ्गाविरुद्धौ
दृष्टौ वा शोभनेनाप्यथ यदि मिलितौ पूर्णमायुः शुभेन ।
तत्तद्भावेशजातिद्युतिसुखतनुवर्णादिभाः संपदः स्युः

साम्येऽल्पं पापिनः स्यात्फलमशुभबहुत्वे फलं वैपरीत्यम् ॥
लग्नेशे परमोच्चगे शुभयुते लग्ने च तद्वीक्षिते
चान्द्रेयादिशुभेन वीक्षितयुते संपूर्णमायुर्वदेत् ।
न्यूनं पापविमिश्रमेकभवनं चेदर्द्धमध्यं द्वयो-
स्तुल्यत्वे बहुषु ग्रहेष्वशुभदं स्वल्पं तदायुर्नृणाम् ॥
परमोच्चगते विलग्ननाथे तनुभावे शुभखेचरेण दृष्टे ।
उडुपे शुभसंयुते च दृष्टे शतमायुः प्रवदन्ति बुद्धिमन्तः ।
लग्नाधीशस्य तु शनिः शत्रुश्चाल्पायुरादिशेत् ।
समत्वे मध्यमं प्रोक्तं मित्रे दीर्घायुरादिशेत् ॥
मन्देन्द्वष्टमकर्मलग्नभवनाधीशा मिथस्त्वोच्चगाः
मित्रस्थानगता विलोकितगृहा दृष्टाः शुभैर्वा युताः ।
आयुः पुष्कलमीषदूनमशुभैरेको युतः पापिनां
साम्ये मध्यममायुरल्पमधिकैः पापैर्वदन्ति क्रमात् ॥
लग्नेशो बलवान्दिवाकरसुतः स्यान्योन्यमित्रोच्चगौ
तौ पापैरवलोकिताववियुतौ चान्द्रं च लग्नं तथा ।
एतेषां च बलाबलं समवलोक्यायुः परीक्षार्थिनः
स्त्वायुर्मध्यममित्युदारतनयो विन्दन्ति जातस्य हि ॥
उत्तमं मित्रवर्गे स्यात्समशत्रू च मध्यमम् ।
अधमं शत्रुमित्रत्वे शत्रुवर्गेन्तु मारणम् ॥

लग्नांशपाद्वीर्ययुतग्रहाद्वा तनौ स्वरूपाकृतिलक्षणानि ।
वर्णं वदेच्चान्द्रनवांशनाथाद्विलममात्सर्वशुभाशुभानि ॥ १५ ॥

Sloka 15. An astrologer may declare the nature and peculiar features of a person from the lord of the rising Navamsa at his birth or from a powerful planet occupying the Lagna. His hue should be guessed from the lord of the *Navamsa occupied* by the *Moon.* All

good and evil in the life of the person is to be ascertained through the Lagna.

NOTES.

cf. III—76 *supra.*

त्रिकोणकेन्द्रे यदि लग्ननाथे शुभान्विते शोभनवीक्षिते वा ।
शुभग्रहागारगते बलाढ्ये चतुःसमुद्रान्तयशः समेति ॥ १६ ॥

Sloka 16. If at a person's birth the lord of the rising sign being in great strength in the house of a benefic planet occupy a Kendra or Trikona position from the Lagna and be aspected by or associated with auspicious planets, the fame of the person born will extend up to the four oceans.

NOTES.

This sloka appears in जातकरत्न. The reading there is शुभग्रहैर्मानगते for शुभग्रहागारगते.

cf. also the following sloka from the same work.

लग्नाधिपे शुभयुते यदि तुङ्गभागे केन्द्रत्रिकोणसहिते शुभदृष्टियुक्ते ।
कर्माधिपेन सहिते यदि वा स्वगेहे सम्मानकीर्तिधनधान्यचिरायुरेति ॥

होराधिनाथे रिपुरन्ध्ररि:फे पापान्विते पापनिरीक्षिते वा ।
पापग्रहाणां भवनोपयाते जातोऽप्रकाशो भवतीह मर्त्यः ॥ १७ ॥

Sloka 17. A person becomes obscure if, at his birth, the lord of the rising sign being in the house of a malefic planet, occupies the 6th, 8th or 12th place from the Lagna and is aspected by or associated with a malignant planet.

NOTES.

1. For the first पाद, जातकरत्न reads लग्नेश्वरे रन्ध्रगते च षष्ठे.

कीर्तिस्थानपतौ विलग्नभवने जातः स्वयं कीर्तिमान्
विचस्थे तु विशेषकीर्तिसहितः स्वोच्चादिवर्गान्विते ।

दुःस्थे चञ्चलयात्रया हततनुर्जातोऽथवा दुर्जनः
केन्द्रे कोणगते शुभग्रहयुते यात्रासुखं जायते ॥ १८ ॥

Sloka 18. If the lord of the कीर्तिभाव (Keerthibhava), *i.e.* the 10th be in the Lagna, the person born will become famous. If the planet be in the 2nd bhava and have attained its exaltation and other benefic vargas he will have remarkable celebrity. If the planet be in a bad place, he will be knocked up by ceaseless travelling or will be a knave. But if the planet occupy a Kendra or Trikona in conjunction with a benefic planet, the person will have ease in travelling.

NOTES.

This sloka finds a place in जातकरत्न.

होरास्वामिनि पञ्चमे यदि सुतस्थानेशयुक्तेऽथवा
भाग्ये वा यदि भाग्यपेन सहिते लग्ने यशस्वी पिता ।
भ्रातृस्थानपतौ विलग्नगृहगे तत्कारकभ्रातृपा-
वेकस्थौ बलशालिनौ च यदि वा तत्सोदरः कीर्तिमान् १९

Sloka 19. If the lord of the 1st bhava occupy the 5th or the 9th or being in conjunction with the lord of the 5th or the 9th occupy the Lagna, the father of the person born will be a famous man. If the lord of the 3rd bhava be in the Lagna or the कारक (Karaka–Mars) as well as the lord of the भ्रातृभाव (Bhratrubhava) be together in one house and possess strength, a brother of the person born will become renowned.

NOTES.

For the latter half of this sloka, जातकरत्न has the following:

लग्नेशे स्थिरभे शुभग्रहयुते सौम्यग्रहैर्वीक्षिते
भ्रातः सर्वसुखं धनं च बहुलं संप्राप्नुयात्तैर्युतः ॥

विद्याधिपे वा यदि चन्द्रसूनौ लग्ने सुखे लग्नपसंयुते वा ।
बलान्विते पापदृशा विहीने विद्यायशस्वी भवति प्रजातः ॥२०॥

Sloka 20. When the lord of the 2nd bhava or Mercury is in the Lagna or when the 2nd bhava is occupied by the lord of the Lagna and when the bhava in either case is strong and free from malefic aspect, the person born will become famous for his learning.

NOTES.

विद्याधिप (Vidyadhipa) here means the lord of the 2nd bhava; (*vide* sloka 49 *infra*) and not that of the 4th bhava referred to in XII—59 *infra*.

The same remark applies to the term सुख.

धर्मोदयेशौ नवमोदयस्थौ धर्मोदयस्थौ तनुधर्मपौ वा ।
सुरेन्द्रवन्द्येक्षितसंयुतौ चेत् समेति जातश्चिरकालभाग्यम् ॥२१॥

Sloka 21. If the lords of the 9th and the 1st bhavas from the Lagna be in their respective bhavas or if the lords of the 1st and the 9th occupy the 9th and the 1st respectively, and if the planets in their several positions be aspected by or associated with Jupiter, the person born will enjoy good luck for a long time.

लग्नाधिपस्य व्ययगे तदुच्चमित्रे सुहृत्तुङ्गखगेक्षिते वा ।
तद्राशिगे वा यदि मित्रखेटे तस्य स्थितिर्जन्मवसुन्धरायाम् २२

Sloka 22. A person will abide in the place of his birth when a planet occupying the 12th place from that of the lord of the Lagna happens to be in exaltation or in a friendly house or is aspected by a planet that is friendly or is in exaltation or when that Rasi is occupied by a friendly planet.

लग्नेशाव्ययपे विलग्नपरिपौ नीचेऽथवा दुर्बले
जातो याति विदेशमिष्टदनुजाचार्येण दृष्टे यदि।

तत्रैव स्थितिरन्त्यपे रविकरच्छन्ने विलग्नाधिपा-
दल्पग्रामचरो बलिन्यपि धनग्रामाधिवासो भवेत् ॥ २३ ॥

Sloka 23. When the lord of the 12th house from that occupied by the lord of the Lagna is the latter's enemy or is in depression or weak, the person born goes to a foreign country. He will abide permanently there if the व्ययप (Vyayapa) referred to above be aspected by Venus in the capacity of a friend. His haunt will be a small township if the same व्ययप (Vyayapa) be eclipsed by the Sun; if the व्ययप (Vyayapa) be possessed of strength, the haunt will be a wealthy municipality.

होरेशाद्व्ययपे विलग्नभवनात् केन्द्रत्रिकोणस्थिते
मित्रस्वोच्चगृहोपगे शुभयुते पार्श्वद्वये मानवः ।
चेतोरम्यमहीचरो दिविचराचार्येन्दुशुक्रेक्षिते
दिव्यक्षेत्रमुपैति जन्मधरणीवासस्तदर्थे रिपौ ॥ २४ ॥

Sloka 24. When the lord of the 12th place from that occupied by the lord of the lagna is in a Kendra or Trikona from the 1st bhava, and in a Rasi which is a friend's house, its own or its exaltation sign and has auspicious planets on each side, the person born will be a sojurner in regions pleasing to the heart. If the व्ययप (Vyayapa) referred to above be aspected by Jupiter, the Moon or Venus, he goes to a charmingly beautiful land; but if this व्ययप (Vyayapa) occupy the 2nd place from the lord of the Lagna and be unfriendly to the latter, the person will abide in his native land.

विदेशभाग्यं चरमे विलग्ने चरे तदीशे चरखेटदृष्टे ।
स्थिरे स्वदेशे बहुभाग्ययुक्तः स्थिरग्रहैर्भूरिधनान्वितः स्यात् ॥ २५ ॥

Sloka 25. When a moveable sign is the Lagna

and its lord is in a moveable Rasi and aspected by planets occupying moveable Rasis, the person born will have his fortune in a foreign country. When an immoveable sign is the Lagna and its lord is also in an immoveable sign and aspected by planets occupying immoveable signs, the person will be in his own country, exceedingly prosperous and possessed of abundant wealth.

NOTES.

This sloka appears also in जातकरत्न.

होराधीशे पापखेटे रिपुस्थे पापक्षेत्रे भानुपुत्रेण युक्ते ।
शूद्रप्रायो राहुणा केतुना वा जातश्चाण्डालोऽथवा नीचतुल्यः ॥२६॥

Sloka 26. When the lord of the Lagna is a malefic planet and occupies the 6th place from the Lagna being associated with Saturn in a malefic sign, the person born will be like a Sudra. And if Rahu or Ketu take the place of Saturn in the above, the person will be a Chandala or some equally low person in his habits.

लग्नाधिपे शोभनराशियुक्ते बलोपयाते तनुपुष्टिमेति ।
लग्नस्थखेटे रिपुनीचभागे दुःस्थानपे देहसुखं न याति ॥ २७ ॥

Sloka 27. When the lord of the Lagna is in an auspicious sign and is possessed of strengh, the person born will be in good ease having a command of all bodily comforts. When the planet in the Lagna is in a depression or inimical Navamsa and happens to be the lord of a दुःस्थान (Dusthhana), the person born will lack bodily comforts.

cf. जातकरत्न

लग्नेश्वरः क्रूरसमन्वितश्चेज्जातस्य सौख्यादि विनाशमेति ।
तादृक्फलं नाशगतेऽपि तस्य शुभेक्षितश्चेत्फलमन्यथा स्यात् ॥

विलग्नदर्शी तनुपो विलग्नगस्त्रयोऽपि षष्ठाष्टमरिःफराशिपाः ।
सपत्ननीचोपगताश्च दुर्बला यदि स्वपाके न फलं प्रकुर्युः ॥२८॥

Sloka 28. If the three planets owning the 6th, the 8th and the 12th bhavas from the Lagna be connected with the Lagna, one of them aspecting it, another owning it and the third occupying it, and if they at the same time be in their inimical or depression signs devoid of all strength, they can do no good at the time of the ripening of their several dasa periods.

लग्ने जलर्क्षे शुभखेचरेन्द्रैर्युक्ते तनोः स्थौल्यमुदाहरन्ति ।
लग्नाधिपे तोयखगे बलाढ्ये सौम्यान्विते तत्तनुपुष्टिमाहुः ॥ २९ ॥

Sloka 29. When the Lagna is a watery sign and is occupied by benefic planets, astrologers declare stoutness of person as the effect thereof. When the lord of the Lagna occupies a watery sign and is in conjunction with benefic planets, the person born, say theastrologers, will have a sound constitution.

NOTES.

तोयगते is the reading adopted in जातकरत्न for तोयखगे in the 3rd पाद of this sloka.

लग्नाधिपे नाशगते तु शुष्कराशौ तनोः कष्टमतीव कृच्छ्रम् ।
लग्नाधिपस्थांशपराशिनाथः शुष्कग्रहः स्यात्तनुशुष्कमाहुः ॥ ३० ॥

Sloka 30. When the lord of the Lagna is in the 8th bhava and in a dry sign, astrologers say that the person born will have great bodily suffering. If the lord of the Rasi in which is the planet owning the Navamsa occupied by the lord of the Lagna be a planet owning a dry sign, the effect will be emaciation

NOTES.

Some books read लग्नांशपस्थाशपराशिनाथः

मध्यस्थे रिपुखेटयोस्तनुपतौ जातोऽरिभीतो भवेत्
केतौ लग्नगतेऽथवा फणिपतौ दुःस्थे विलग्नाधिपे ।
तत्पाके तदरीशभुक्तिसमये वैकल्यमङ्गे वदेत्
लग्ने शत्रुपतौ फणिध्वजयुते देहव्रणं देहिनाम् ॥ ३१ ॥

Sloka 31. When the lord of the Lagna is between two inimical planets, the person born will be in dread of enemies. If Ketu or Rahu be in the Lagna and the lord thereof be in a दुःस्थान (Dusthhana 6th, 8th or 12th), the person will suffer privation of some limb in the ripening of the dasa of the lord of the Lagna and in the antardasa of the lord of the 6th house (from the lord of the Lagna). If the lord of the 6th house from the Lagna occupy it in conjunction with Rahu or Ketu, an ulcer will break out in the body.

NOTES.

This appears in जातकरत्न. In the 3rd पाद, तदधीश is the reading adopted there for तदरीश in the text.

बलैर्विहीने यदि लग्ननाथे केन्द्रत्रिकोणे सति रोगभाक् स्यात् ।
लग्नेश्वराधिष्ठितराशिनाथे दुःस्थानगे दुर्बलदेहवान् स्यात् ॥ ३२ ॥

Sloka 32. If the lord of the Lagna occupying a Trikona or a Kendra be devoid of strength, the person born will be ailing. If the lord of the house occupied by the lord of the Lagna be in a दुःस्थान (Dusthhana), he will have a weak constitution.

NOTES.

(*First half*). The following yoga leading to the same effect is given in जातकरत्न.

दुःस्थानपेनापि युतो विलग्ननाथो विलग्ने स तु रोगभाक् स्यात् ॥

सक्रूरो देहपो देहसौख्यहान्यारिरन्ध्रगः ।
सारीशे देहपे दुःस्थे लग्नस्थे चाऽथ रोगवान् ॥ ३३ ॥

Sloka 33. The lord of the Lagna occupying the 12th, 6th or 8th bhava (from the Lagna) in conjunction with a malefic planet destroys the bodily health of the person born. He will be ailing if the lord of the 1st bhava in conjunction with the lord of the 6th occupies a दुःस्थान (Dusthhana) or the Lagna.

लग्ने सपापे लग्नेशे बलहीनेऽपि रोगवान् ।
लग्नेशे दुर्बलो कोपी निर्व्याधिः केन्द्रकोणगे ॥ ३४ ॥

Sloka 34. When a malefic planet is in the Lagna and the lord thereof is without strength, the person born will be sickly. He will be of a fretful temper if the lord of the Lagna be weak; exempt from ailment if the lord of the Lagna be in a Kendra or Trikona.

देहेशस्थितराशीशे नाशगे दुर्बलो भवेत् ।
भावेशाक्रान्तराशीशैर्दुःस्थैर्भावाश्च दुर्बलाः ॥ ३५ ॥

Sloka 35. If the lord of the sign occupied by the lord of the Lagna be in the 8th place from the Lagna, the *person will be weak. Bhavas generally become* weak when their lords are in Rasis of which the owners are badly placed (*i.e.* are in दुःस्थान Duhsthana).

सर्पारयोर्वृद्धबीजो योगे वा सर्पमन्दयोः ।
लग्ने कुजे नाभिगुल्फवृषणस्थौल्यमादिशेत् ॥ ३६ ॥

Sloka 36. A person has an enlarged scrotum as the consequence of the conjunction of Rahu and Mars or of Rahu and Saturn. When Mars occupies the Lagna, an astrologer may predict swelling in the navel, ankle and in the testicles.

लग्नेशे यदि रिःफगे दिनकरस्थारातिनाथान्विते
जायावान् बहुरोमवान् कृशतनुः संरक्तगौरद्युतिः ।

लग्नर्क्षादरिनाथपेन च युते जातोऽसिताङ्गो यदा
साहौ लग्नपतौ तु वञ्चनविषाद्भीतिं समेति ध्रुवम् ॥ ३७ ॥

Sloka 37. If the lord of the Lagna occupying the 12th bhava be in conjunction with the lord of the 6th bhava from that occupied by the Sun, the person born will get readily married, be characterized by much hair about his person, have a slim figure and a hue composed of red and white. If the lord of the 6th bhava from the Lagna be also in conjunction with the lord of the Lagna in the above position, the person born will be dark in personal appearance; but if Rahu be with the lord of the Lagna, the person concerned will surely run the risk of treachery or poison.

लग्ने शुभे शोभनदृष्टियुक्ते बाल्यात्सुखं तन्नहि पापयोगात् ।
दुःखी भवेत्पापबहुत्वयोगे लग्ने तु बाल्यान्मरणान्तमाहुः ॥ ३८ ॥

Sloka 38. A person will be happy from his childhood when the Lagna is auspicious and is aspected by benefic planets provided there are no malefic ones in the Lagna. But if several malefic planets should be in the Lagna, the person born will be unhappy from first to last.

देवलोकांशगे शुक्रे लग्नेशे गोपुरांशके ।
लग्ने शुभग्रहैर्दृष्टे मध्यान्ते सौख्यमाप्नुयात् ॥ ३९ ॥

Sloka 39. A person will be happy in the middle and concluding portions of his life if, at the time of his birth, Venus has attained Devalokamsa (*vide Adhyaya I. Sl. 46*), the lord of the Lagna a Gopuramsa (*vide Adhyaya I. Sl. 45*) and benefic planets aspect the rising sign.

लग्ने शुभे धने पापे केन्द्रे पापसमन्विते ।
लग्नेश्वरे-तूत्तमांशे चादौ दुःखं ततः सुखम् ॥ ४० ॥

Sloka 40. When there is a benefic planet in the 1st bhava, but a malefic one in the 2nd as well as in a Kendra, and when the lord of the Lagna has attained the Uttamamsa, the person born suffers misery in early life and is happy thereafter.

लग्नेशे शुभराशिस्थे शुभग्रहनिरीक्षिते ।
गोपुरांशगते वाऽपि षोडशाब्दात्परं सुखम् ॥ ४१ ॥

Sloka 41. When the lord of the Lagna occupies a benefic sign and is aspected by a benefic planet or has attained a Gopuramsa, the person born will be happy after his 16th year.

लग्नेशस्थांशनाथे तु केन्द्रकोणोच्चसंयुते ।
लाभे वा बलसंयुक्ते त्रिंशद्वर्षात्परं सुखम् ॥ ४२ ॥

Sloka 42. When the planet owning the Navamsa occupied by the lord of the Lagna is in a Kendra, a Trikona or exaltation, or is in the 11th bhava possessed of strength, the person born *will be happy after the* first 30 years of his life.

लग्ने रव्यादिसंदृष्टे पादशः फलमुच्यते ।
राजसेवी पितृधनो जलपण्यो महाधनः ॥ ४३ ॥
धार्मिकः स्थूलशिश्नः स्याद्विद्याशिल्पयशोन्वितः ।
राजपूज्यो व्रतयुतो वेश्यासक्तो धनी सुखी ॥ ४४ ॥

Slokas 43-44. When the Lagna is aspected by the Sun and other planets, *the effect in the several cases on* the person born is given in order in the sloka-quarters that follow: If the Sun be the aspecting planet, the

person born will serve a king and inherit wealth from his father; if the Moon, he will engage in sea-borne trade and be opulent; if Mars, he will be virtuous and have a big *membrum virile*; if Mercury, he will have learning, artistic skill and fame; if Jupiter, he will be honored by his sovereign and devoutly observant of religious vows; if Venus, he will be addicted to women of ill-fame, opulent and voluptuous.

मन्ददृष्टे विलग्ने तु वृद्धस्त्रीको मली खलः ।
केनाप्यदृष्टं लग्नं चेद्राशिग्रहवशाद्वदेत् ॥ ४५ ॥

Sloka 45. If Saturn aspects the Lagna, he will have aged wives, will be unclean and be mischief-making. If no planet aspect the Lagna, the astrologer should make his prediction in accordance with the planet connected with the लग्नराशि (Lagna Rasi).

लग्ने स्वामीक्षिते राजा तत्प्रियो वा धनी सुखी ।
सौम्येक्षितेऽखिलं सौम्यं पापदृष्टे त्वशोभनम् ॥ ४६ ॥

Sloka 46. When the Lagna is aspected by its lord, the person born will be either a king or his favorite, wealthy and well-off. If the Lagna be aspected by an auspicious planet, all will be auspicious. If by an evil planet, everything will turn out ill.

सुखी लग्ने द्व्यादिदृष्टे सर्वदृष्टे नृपो भवेत् ।
लग्ने त्रयः शुभा राजा दुःखी पापग्रहास्त्रयः ॥ ४७ ॥

Sloka 47. When the Lagna is aspected by two or more benefic planets, the person born is happy. When it is aspected by all the benefic planets, he will be a king. When there are three benefic planets in the Lagna, the effect on the person born is, he will make a good king.

If there be three malefic planets in the Lagna, he will be unhappy.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः
केन्द्रस्थितः शुभखगैरवलोक्यमानः ।
मृत्युं विधूय विदधाति स दीर्घमायुः
सार्धं गुणैर्बहुभिरूर्जितराजलक्ष्म्या ॥ ४८ ॥

Sloka 48. The lord of the rising sign when possessed of great strength and unaspected by malefic planets, but aspected by benefic ones and occupying a Kendra *position wards off death and secures to the* child long life graced with the strong virtues of a vigorous sovereignty.

NOTES.

See Adhyaya IV. Sloka 83, *supra.*

॥ अथ द्वितीयभावफलम् ॥

वित्तं नेत्रं सुखं विद्या वाक्कुटुम्बाशनानि च ।
द्वितीयस्थानजन्यानि क्रमाज्ज्योतिर्विदो विदुः ॥ ४९ ॥

Sloka 49. *Wealth, visual power, ease, learning,* speech, household and food—these, the astrologers re*cognise as regularly derivable from the 2nd bhava.*

वित्तायोदयराशयः पतियुता वित्ताधिको जायते
लाभस्थौ धनलाभपौ निजसुहृत्तुङ्गादिगौ चेत्तथा ।
तद्वल्लाभधनाधिपौ तनुगतावन्योन्यमित्रग्रहौ
लग्नेशे धनलाभराशिपयुते लग्ने बहुद्रव्यवान् ॥ ५० ॥

Sloka 50. A person will have exceeding wealth (1) when the 2nd, *the 11th and the 1st* bhavas *in his* horoscope are occupied by their lords; (2) when the

lords of the 2nd and the 11th bhavas are in the 11th bhava and happen to be in स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mithrakshetra) or in exaltation; (3) when the lords of the 11th and the 2nd bhavas, being friendly planets, occupy the Lagna and lastly (4) when the lord of the Lagna is in it in conjunction with the lords of the 2nd and the 11th bhavas.

NOTES.

This sloka is also in जातकालंकार.

The following wealth-producing yogas are extracted from (1) उत्तरपाराशर

भावैश्चतुर्भिर्बलिभिर्धनभाग्यायकर्मभिः ।
संपूर्णवित्तः सततं कुबेरसुत जायते ॥
कर्मायस्वशुभेश्वरा रिपुमृतिभान्त्यान्विहाय स्थिता
लग्नाद्वा यदि वा मिथोपि धनिको जायेत मर्त्यः शतैः ।
साहस्रैरपि चेद्द्विभायमयुतैः सम्बन्धिताश्चेन्मिथः
स्वक्षेत्रोच्चपरस्पराश्रयतया लक्षैश्च कोट्यापि वा ॥
धनेशाधिपणौ परस्परसुहृत्स्वतुङ्गस्थितौ
शुभेन यदि वीक्षितौ शुभयुतौ धनं पुष्कलम् ।
उक्तं मधुरया गिरा वरकुटुम्बमेतद्भवे-
दसद्भिरपि मिश्रिते तदधिके फलं पूर्ववत् ॥
कर्मायस्वशुभेश्वरा रिपुमृतिभान्तेषु लग्नस्य वा
यद्वान्योन्यमकिञ्चनो भवतु ते स्वायत्निगा द्रव्यवान् ।
संख्यायां यदि ते पणैश्च नवभिः केन्द्रत्रिकोणस्थिता
श्चैकैस्तावद्दुदीर्यते नवतिभिस्ते तु प्रसक्ता स्त्रियः ॥
मित्रस्वस्थितयो यदा बहुशतैरुच्चस्वभावस्थिता
साहस्रैरयुताधिपोपि मिलितास्तत्रैव लक्षाधिपाः ।
अन्योन्योच्चसुहृन्निजप्रबलिनः कोट्यादिभिः संख्यया

जायेतैव स भूतले खलु पुमान् योगैश्च सर्वोन्नतैः ॥
धनेशः पापी चेद्भवति हि यदा तस्य तु दशा
तदा राह्वर्कार्किक्षितितनययुक्तौ धनपतिः ।
निरोधः पापेनाप्युत धनपतिस्त्योपि सहितो
धने वा पापी स्यादतुलनिरोधोर्थविहितिः ॥

(2) जातकरत्न

लग्नेश्वरस्यांशपतिस्थराशिनाथस्थितांशाधिपतौ बलाढ्ये ।
वैशेषिकांशे यदि तुङ्गभागे धनाधिपे त्वर्थवतां वरोऽसौ ॥
लग्नेश्वरेण सहिते धनराशिनाथे केन्द्रस्थिते परमतुङ्गनवांशके च ।
वैशेषिकांशकयुते शुभदृष्टियुक्ते योगे बहुत्वधनलाभमिहाहुरार्याः ॥
वित्तेश्वरेण सहिते भवराशिनाथे कर्माधिपस्थनवभागपदृष्टियुक्ते ।
वैशेषिकांशकयुते परमोच्चभागे योगे बहुत्वधनलाभमिहाहुरार्याः ॥
कर्माधिपेन सहिते धनराशिनाथे लग्नेश्वरस्थितनवांशपतीश्वरेण ।
दृष्टे चतुष्टयगते शुभदृष्टियोगे जातो बहुत्वधनलाभमुपैति बाल्ये ॥
लग्नार्थलाभभवने शुभखेचरेन्द्रे स्वोच्चे सुहृत्स्वगृहगेत्र विशेषिकांशे ।
तुङ्गांशगे धनपतिस्थनवांशनाथे दृष्टे बहुत्वधनलाभमुपैति बाल्ये ॥
लग्नेश्वर धनगते धनपस्तु लाभे लाभेश्वरे धनगते बलपूर्णयुक्ते ।
स्वोच्चस्वमित्रभवने शुभसंयुते वा जातः स्ववीर्यधनमेति बहुप्रकारैः ॥
सर्वग्रहेष्वतिबली यदि लग्ननाथः केन्द्रस्थितस्त्रिदशपूजितसंयुतश्च ।
वैशेषिकांशकयुते धनराशिनाथे वित्तं स्ववीर्यबलतोर्जितमाहुरार्याः ॥
लग्नेशसंयुतनवांशपतिस्थराशिनाथो बलेन सहितो धनपस्तु मित्रः ।
केन्द्रत्रिकोणसहिते स्वगृहेयराऽपि जातः स्ववीर्यधनमेति बहुप्रकारैः ॥

धनोपयातः प्रथमोर्थदर्शी ग्रहो द्वितीयो धनपस्तृतीयः ।
तत्पाकभुक्तौ धनलाभमेति क्रमेण तत्कारकवर्गमूलात् ॥ ५१ ॥

Sloka 51. Note first the planet occupying the 2nd bhava; next, the planet aspecting that bhava; thirdly,

the planet owning it. In the ripening of the dasas of these planets will the person concerned get his wealth through a source indicated by the Varga attained by the धनकारक (Dhanakaraka).

घनस्थे यदि लग्नपे निधिमान् बलसंयुते ।
दुर्बले पापसंयुक्ते वंचनादिफलं वदेत् ॥ ५२ ॥

Sloka 52. When the lord of the Lagna occupies the 2nd bhava in strength, the person born will pessess a treasure. If the planet in question be weak and associated with a malefic planet, the person concerned will suffer the consequence of deception or other trick practised upon bim.

धनस्थितः पापदृशा समेतः सपत्ननीचार्ककराभितप्तः ।
तत्पाकभुक्तौ धननाशमाहुः स गोचरे दुष्टबलान्वितो वा ॥५३॥

Sloka 53. When the planet occupying the 2nd bhava is aspected by a malefic planet and is unfriendly to the lord of that bhava or in depression or eclipsed by the Sun's rays, the person born will suffer pecuniary loss in the ripening of the dasa of that planet. The same thing happens when the planet in question in its progress through the zodiac becomes powerful for evil.

कुटुम्बभावे बहुखेटयुक्ते धनप्रदव्योमचरे बलाढ्ये ।
स्वतुङ्गमित्रस्वगृहोपगे वा धनं समेत्यामरणान्तमाहुः ॥ ५४ ॥

Sloka 54. When the 2nd bhava is occupied by many (benefic) planets and the धनकारक (Dhanakaraka) is possessed of strength or occupies its exaltation, a friendly sign or its own house, the person born, say the astrologers, will be getting wealth till the moment of his death.

NOTES.

धनप्रद (Dhanaprada) may also mean the lord of the 2nd bhava.

वित्ताधीशे सोदरेशेन युक्ते लग्नस्थे च भ्रातृवित्तं समेति।
मातृस्थानस्वामिना मातृवित्तं यद्भावेशेनान्विते तद्धनं स्यात् ५५

Sloka 55. When the lord of the 2nd bhava is in the Lagna associated with the lord of the 3rd, the person born will get wealth acquired by a brother. If the lord of the 4th bhava take the place of the lord of the 3rd bhava *in the above, the person concerned will inherit* property from his mother. Generally, wealth comes in connection with that bhava whereof the lord occupies the Lagna in conjunction with the lord of wealth.

वित्ताधीशे लग्नगे लग्नाथे वित्तस्थानेऽयत्नतो वित्तमेव ।
यद्भावस्थौ लग्नवित्तेश्वरौ चेत् तन्मूला तु द्रव्यवित्तिर्नराणाम् ५६

Sloka 56. When the lord of wealth occupies the Lagna and the lord of that bhava occupies the 2nd, wealth comes to the person born without any effort at all. Whatever bhava *the lords of the* 1st and 2nd bhavas may together occupy, it is through that bhava that acquisition of wealth on the part of men usually takes place.

चन्द्रः कुटुम्बभवने शुक्रेण निरीक्षितः प्रदाता च ।
सौम्ये शुभसंदृष्टे स एव धनवान् सदा ज्ञेयः ॥ ५७ ॥

Sloka 57. When the Moon occupying the 2nd bhava is aspected by Venus, the person born will be munificent If Mercury in the 2nd bhava be aspected by a benefic planet, he will have, be it remembered, wealth at his command at all times.

अर्थाधीशो यत्र संस्थो नराणां तस्मिन् काले तत्र वृद्धिर्विशेषात् ।
तद्भागे च द्रव्यलाभं करोति वक्रोऽसौ चेद्दिक्षु सर्वार्थसिद्धिः ॥५८॥

Sloka 58. Note in what quarter the lord of the 2nd bhava is; it is in that quarter chiefly that men will find their prosperity during the dasa period of the lord of the 2nd bhava: for when moving ordinarily the planet leads to the acquisition of wealth in the region indicated. If it be retrograde at the time of birth, there will be acquisition of every valuable thing in all quarters.

धनेशे लाभसंयुक्ते लाभेशे धनलाभगे ।
तावुभौ केन्द्रगौ वापि धनवान् ख्यातिमान् भवेत् ॥ ५९ ॥

Sloka 59. If the lord of the 2nd bhava be in the 11th and the lord of the 11th be in the 2nd or the 11th, or if the lords of the 2nd and the 11th bhavas from the Lagna occupy a Kendra, the person born will be wealthy and renowned.

योगजातक

धननाथे गते लाभे लाभस्वामी धनस्थितः ।
तत्रैव शुभखेटाश्च गतास्ते धनधान्यदाः ॥

धनेशे व्ययषष्ठस्थे व्ययेशे वित्तगेऽथवा ।
लाभेशे रिपुरन्ध्रस्थे व्यये वा धननाशनम् ॥ ६० ॥

Sloka 60. If the lord of the 2nd bhava be in the 12th or the 6th, or the lord of the 12th in the 2nd, and the planet owning the 11th occupy the 6th, the 8th or the 12th, the effect will be loss of wealth.

व्ययभावगते जीवे वित्तेशे बलवर्जिते ।
शुभैरनीक्षिते लग्ने वित्तनाशं वदेद्बुधः ॥ ६१ ॥

Sloka 61. When Jupiter is in the 12th bhava and the lord of the 2nd bhava is without strength and the Lagna is not aspected by benefic planets, the astrologer should predict loss of wealth.

लग्नेशे धनराशिस्थे धनेशे लाभराशिगे ।
लाभेशे वा विलग्नस्थे निध्यादिधनमाप्नुयात् ॥ ६२ ॥

Sloka 62. If the lord of the Lagna occupy the 2nd bhava and the lord of the latter occupy the 11th or the lord of the 11th occupy the 1st, the person born will get treasure or other valuable property.

NOTES.

लाभेशे च विलग्नस्थे is another reading.

लग्नायधनभाग्येशाः परमोच्चांशसंयुताः ।
वैशेषिकांशगा वाऽपि तदा कोटीश्वरो भवेत् ॥ ६३ ॥

Sloka 63. When the lords of the 1st, 11th, 2nd and the 9th bhavas have attained their highest exaltation Navamsa, or Vaiseshikamsas (*vide Adhyaya I. sl. 44-47*), the person born will be lord of a crore or crores.

Cf. सर्वार्थचिन्तामणि

लग्नांशनाथभाग्येशाः परमोच्चांशसंयुताः ।
वैशेषिकांशे लाभेशे तदा कोटीश्वरो भवेत् ॥

दिनेश्वरकरच्छन्ने धनेशे नीचराशिगे ।
पापषष्ट्यंशसंयुक्ते ऋणग्रस्तो भवेन्नरः ॥ ६४ ॥

Sloka 64. When the lord of the 2nd bhava is eclipsed by the Sun's rays and in depression and in a malefic 60th portion of a sign, the person born will become plunged in debt.

NOTES.

For the same effect the following yoga is quoted in जातकरत्न.

पापे घने लग्नपतौ व्यये तु कर्माधिपौ सूर्यसुतौ तु नीचे ।
अस्तंगतौ वा शुभकर्मपेशौ षड्गादिभिर्मेरतनरोऽत्र जातः ॥

शुक्रेन्दुनयनाधीशैरेकस्थैस्तु निशान्धकः ।
सूर्यशुक्रविलग्नेशैरदृश्यैर्मध्यलोचनः ॥ ६५ ॥

Sloka 65. A person becomes night-blind when Venus, the Moon and the lord of the 2nd bhava are together in one bhava. When the Sun, Venus and the lord of the 1st bhava are invisible (being in that portion of the zodiac which comprises the bhavas from 2 to 7, both inclusive), the person concerned will have eyes of medium visual power.

NOTES.

This (एक in एकस्थै.) in the light of Sloka 59 of Adhyaya 6 should be taken to refer to the 1st bhava or the Lagna.

cf. जातकालंकार

शुक्रः सेन्दुर्विलग्नस्थो जनुषि निशि नरः प्राप्नुयादन्धकत्वं
जन्मान्धः सार्कशुक्रस्तनुभवनपतिः स्यात्तदानीं मनुष्यः ॥

Also

शुक्रेन्दुभ्यां संयुते नेत्रनाथे निश्यन्धः स्यात्पापदृष्टे शुभैर्न ।
शुक्रार्कौ वा लग्नपेनैव युक्ते पाताले वा रन्ध्रगे मध्यदृक् स्यात् ॥

विलग्नपित्रास्ततपःसुतेशा रिपुव्ययच्छिद्रगृहोपयाताः ।
विलग्नसंबन्धकरः सितश्चेद्विलोचनाभावमुपैति जातः ॥ ६६ ॥

Sloka 66. If the lords of the 1st, 2nd, 7th, 9th and the 5th bhavas occupy the 6th, 12th and the 8th, and if Venus be associated with the Lagna, the person born will be blind.

NOTES.

Some books read सुखेशाः

This sloka appears in जातकरत्न with a different reading for the 3rd पाद *viz.*, विलग्नकर्मान्त्यगसंस्थिता वा

सितः सुतारीशयुतो विलग्ने नरेशकोपान्नयनप्रमादः ।
धनेशभौमौ यदि लग्नयातौ कर्णस्य रोगं कथयन्ति तज्ज्ञाः ६७

Sloka 67. When Venus occupies the Lagna in conjunction with the lord of the 5th and the 6th bhavas, the person born will run the risk of losing his eyes in consequence of the displeasure of his sovereign. When the lord of the 2nd bhava and Mars are in the Lagna, professors of astrology declare the effect to be ear-ache.

cf. जातकरत्न

राजारिनाथौ सहिते विलग्ने कुजेन दृष्टे हि विलग्ननाथे ।
तथैव भौमेन निरीक्षितौ चेन्नृपालकोपान्नयनस्य नाशः ॥

शन्यारयोगे गुलिकेन युक्ते नेत्रेश्वरे तत्र तु नेत्ररोगः ।
नेत्रे यदा पापबहुत्वयोगे यमेन दृष्टे सति रुग्णनेत्रः ॥ ६८ ॥

Sloka 68. When Saturn and Mars are together in the 2nd bhava which is occupied by its lord in conjunction with मान्दि (Mandi), the effect will be eye-disease. If there be several malefic planets in the 2nd bhava and Saturn aspect the same, the person born will have diseased eyes (will be blear-eyed).

NOTES.

This sloka appears both in जातकरत्न and सर्वार्थचिन्तामणि. A reference to these two works enables us to get at the antecedent of तत्र in the above sloka as referring to the 2nd bhava.

नेत्रेश्वरे शुभयुते शुभदृष्टियुतेऽथवा ।
शुभांशकस्थिते वाऽपि शुभदृक् स नरो भवेत् ॥ ६९ ॥

Sloka 69. When the lord of the 2nd bhava is associated with or aspected by benefic planets or occupies a Navamsa owned by them, the person born will have fine eyes.

cf. जातकरत्न

लग्नाधिपे सौम्यखगेन युक्ते बलान्विते कारकखेचरेन्द्रे ।
नेत्रे शुभे तद्भवनेश्वरो वा सौम्यान्वितः सौम्यदृशा समेतः ॥

जातोऽसौ सुमुखः शुभे धनगते तुङ्गादिवर्गान्विते
तद्भावे यदि सौम्यवर्गसहिते वाक्सिद्धिमेति ध्रुवम् ।
आज्यस्पर्शमुपैति वित्तगृहगे भौमे दिनेशेक्षिते
जातः कोद्रवमुख्यभुक् धनगते राहौ च पापेक्षिते ॥ ७० ॥

Sloka 70. When a benefic planet is in the 2nd bhava occupying its exaltation and other benefic vargas, the person born will be fair-faced. If the 2nd bhava consist of the vargas of an auspicious planet, he will without doubt acquire the faculty of speaking well. If Mars aspected by the Sun occupy the धनभाव (Dhana bhava), the person gets आज्यस्पर्श (Ajyasparsa). If Rahu aspected by a malefic planet occupy the 2nd bhava, he will have to subsist chiefly on the coarse grain called कोद्रव (Kodrava).

NOTES.

This sloka appears to have been patched up out of two slokas from जातकरत्न. The following is the latter half for the first two lines.

वागीशे बलसंयुते शुभयुते स्वोच्चादिवर्गस्थिते
देवेड्ये बलसंयुते शुभयुते वाक्सिद्धिमेति ध्रुवम् ॥

cf. सर्वार्थचिन्तामणि

मन्दात्मजेन सहिते यदि भूमिपुत्रे वित्तेऽथवा निधनराशिमुपागते वा ।
तेनैव वीक्षितयुते धनभावनाथे त्वाज्यस्पृशादि नियतं प्रवदन्ति तज्ज्ञाः ॥

आज्यस्पर्श is said to be a kind of Prayaschitta.

लग्नास्तार्थाष्टमस्थेऽर्के भौमे वान्यतरेक्षिते ।
आज्यस्पर्शोऽग्निभीतिर्वा संभवन्ति मसूरिकाः ॥ ७१ ॥

Sloka 71. When one of the two planets—the Sun or Mars—occupy the Lagna, the 7th, the 2nd or the 8th and is aspected by the other, आज्यस्पर्श (Ajyasparsa) or risk of fire or small-pox may happen.

NOTES.

Compare the following two lines from जातकरत्न which constitute the latter half of the last two lines of the previous sloka,

लग्नात्कामधनाष्टराशिषु कुजे सूर्येऽथवा तद्भवेत्
आज्यस्पर्शमथाग्निभीतिरथवा स्फोटादिभिः पीडनम् ॥

Also

विलग्नसप्ताष्टमवित्तराशौ दिनेशयुक्ते क्षितिसूनुयुक्ते ।
भौमेन वा वासरनाथदृष्टे स्फोटाग्निभीतिं प्रवदेद्बुधाद्या ॥

पापैर्युते मुखस्थाने दुर्मुखः पापवीक्षिते ।
क्रोधाननो नरः पापी तदीशे गुलिकान्विते ॥ ७२ ॥

Sloka 72. When the 2nd bhava is occupied by malefic planets, the person born will be ugly-faced or foul-mouthed. If the bhava be aspected by a malefic planet, he will be fretful; if the lord of that bhava be associated with Gulika, he will be wicked.

प्रफुल्लवदनः श्रीमान् केन्द्रे मुखपतौ यदा ।
स्वोच्चस्वमित्रवर्गस्थे सुमुखः शुभवीक्षिते ॥ ७३ ॥

Sloka 73. When the lord of the 2nd bhava occupies a Kendra, the person born will have a beaming face and be fortunate. If the planet be in its exaltation, in its own or a friendly varga and aspected by a benefic planet, the person will be fair-faced.

वाग्भावेशे राहुयुक्ते च दुःस्थे राहुक्रान्तस्थाननाथान्विते च ।
पाके भुक्तौ तस्य दन्तामयः स्यात् जिह्वारोगं तारकाद्युभुक्तौ ७४

Sloka 74. When the lord of the 2nd bhava associated with Rahu occupies a दुःस्थान (Dusthhana) and is in conjunction with the lord of the Rasi occupied by Rahu, the person born will have tooth disease in the ripening of the dasa of the lord of the 2nd bhava and in the sub-period belonging to that planet, and a tongue malady in the sub-period of Mercury.

cf. जातकरत्ने

वाग्भावपे षष्ठगते सराहौ राहुस्थितार्क्षाधिपसंयुते वा ।
दन्तादिरोगः पतनं च तेषां भुक्तौ नयोर्वा प्रवदन्ति तज्ज्ञाः ॥

राहुद्वितीयगृहपौ सहजेशयुक्तौ
जातः समेति गलरोगमतीव कष्टम् ।
दारिद्र्यदौ रविशनी धनराशियातौ
भौमार्कजौ सकलरोगकरौ भवेताम् ॥ ७५ ॥

Sloka 75. If Rahu and the lord of the 2nd bhava be in conjunction with the lord of the 3rd bhava, the person born will become liable to a throat disease of a severe type. The Sun and Saturn in the 2nd bhava engender poverty. Mars and Saturn in the same bhava produce every kind of disease.

वाग्भावेशे गुरुयुते नाशस्थे मूकता भवेत् ।
दोषकृच्च तु सर्वत्र स्वोच्चस्वर्क्षगतो ग्रहः ॥ ७६ ॥

Sloka 76. When the lord of the 2nd bhava is in the 8th place therefrom in conjunction with Jupiter, dumbness will be the consequence. In every case in which a planet is in exaltation or in its own house, it does not produce the evil referred to above.

NOTES.

Compare with this the first half of sloka 79 *infra*.

वागीशबुधजीवेषु निर्विद्यो नाशगेषु च ।
केन्द्रेषु ते त्रिकोणे वा स्वर्क्षे वा विद्ययान्वितः ॥ ७७ ॥

Sloka 77. If the lord of the 2nd bhava, Mercury and Jupiter occupy the 8th bhava from it, the person born *will be destitute of learning. If they be in a* Kendra, Trikona or in a Swakshetra, he will have acquaintance with some branch of knowledge.

द्वितीये दुर्बले सौम्ये द्वन्द्वयुद्धहतो भवेत् ।
जीवार्थेशौ दुर्बलौ वा पवनव्याधिमान्नरः ॥ ७८ ॥

Sloka 78. If Mercury be weak in the 2nd bhava, *the person born will be killed in a duel. If Jupiter* and the lord of the 2nd bhava be weak in the 2nd bhava, the person concerned will have wind disease.

वाक्स्थानपे देवपुरोहितेन युक्ते यदा नाशगते तु मूकः ।
वाक्स्थानपे सौम्ययुते त्रिकोणे केन्द्रस्थिते वा शुभदे च वाग्मी ॥

Sloka 79. When the lord of the 2nd bhava occupies the 8th place from it in conjunction with Jupiter, the person born will be a mute. A person would be eloquent when the lord of the 2nd bhava, occupies a Trikona or Kendra from it in conjunction with a benefic planet and is also itself benefic.

वागीशस्थांशपे सौम्ये स्वोच्चे वा शुभवीक्षिते ।
पारावतांशके वाऽपि वाग्मी पटुतरो भवेत् ॥ ८० ॥

Sloka 80. When the planet owning the Navamsa occupied by the lord of the 2nd bhava is benefic and is in its exaltation or aspected by a benefic planet or is in a पारावतांश (Paravathamsa), the person born will be eloquent and clever.

केन्द्रत्रिकोणगे जीवे शुक्रे स्वोच्चं गते यदि ।
वाग्भावपेन्दुपुत्रे वा गणितज्ञो भवेन्नरः ॥ ८१ ॥

Sloka 81. A person will become a mathematician when Jupiter is in a Kendra or Trikona, and when Mercury owning the 2nd bhava or Venus is in exaltation.

गणितज्ञो भवेज्जातो वाग्भावे भूमिनन्दने ।
ससौम्ये बुधसंदृष्टे केन्द्रे वा सोमनन्दने ॥ ८२ ॥

Sloka 82. A person becomes a mathematician when Mars is in the 2nd bhava in conjunction with a benefic planet and Mercury aspects the same or occupies a Kendra.

वाग्भावपे रवौ भौमे गुरुशुक्रनिरीक्षिते ।
पारावतांशके वापि तर्कयुक्तिपरायणः ॥ ८३ ॥

Sloka 83. When the Sun or Mars being the lord of the 2nd bhava is aspected by Jupiter and Venus or has attained the पारावतांश (Paravathamsa), the person born will be devoted to the science of argumentation.

संपूर्णबलसंयुक्ते गुरौ तद्भवनेश्वरे ।
दिनेशभृगुसंदृष्टे शाब्दिकोयं भवेन्नरः ॥ ८४ ॥

Sloka 84. When Jupiter in full strength is the lord of the 2nd bhava and is aspected by the Sun and Venus, the person born will become a grammarian.

cf. जातकतत्त्व

गुरौ धनस्थे बलपूर्णयुक्ते शुक्रेण सूर्येण च दृष्टियुक्ते ।
शुक्रे धने स्वोच्चगतेऽथवापि जातो नरः शब्दविशेषशास्त्रात् ॥

वेदान्तपरिशीलः स्यात् केन्द्रकोणे गुरौ यदि ।
बुधेन भृगुणा दृष्टे शनौ पारावतांशके ॥ ८५ ॥

Sloka 85. A person will be devoted to Ontology when Jupiter occupying a Kendra or Trikona is aspected by Mercury and Venus, and Saturn is in a पारावतांश (Paravathamsa).

जातकतत्त्व

धने बुधे स्वोच्चगते शनिस्तु पारावतस्थे भृगुरुत्तमांशे ।
गुरौ भृगौ वा तनुभावयुक्ते वेदान्तविज्ञानपरायणः स्यात् ॥

षट्शास्त्रवल्लभः केन्द्रे जीवे दानवपूजिते ।
सिंहासने गोपुरांशे वाग्भावस्वांशपे बुधे ॥ ८६ ॥

Sloka 86. A person becomes a proficient in the six sciences when Jupiter is in a Kendra, Venus has attained a सिंहासनांश (Simhasanamsa) and Mercury, owning the Navamsa occupied by the planet in the 2nd bhava, is in a गोपुरांश (Gopuramsa).

cf. जातकतत्त्व

षट्शास्त्रवित्केन्द्रगतेऽथ जीवे शुक्रे च वाग्भावगते बुधे च ॥

उपजीव्य नरं सर्वे तदीशे गोपुरांशके ।
वर्द्धन्ते मुदितास्तस्य भृगौ पारावतांशके ॥ ८७ ॥

Sloka 87. When the lord of the 2nd bhava has attained a Gopuramsa and Venus a Paravatamsa, the person born will have all his people living under his protection and prospering happily.

नास्ति चेद्राजयोगं तु पुरस्कृत्य नरं जनाः ॥ ८८ ॥

Sloka 88. The latter half of this sloka is missing in all the manuscripts available and the sloka cannot therefore be made out.

जायाकुटुम्बगृहपौ सितपापयुक्तौ
दुःस्थौ च तत्समकलत्रहरौ भवेताम् ।
विद्याधिपे बलवति स्वराशिपे वा
तुङ्गादिगे यदि समेति कलत्रमेकम् ॥ ८९ ॥

Sloka 89. The lords of the 7th and the 2nd bhavas if associated with Venus or malefic planets and badly placed, will cause the loss of one or more wives according as one or more planets are in conjunction with them in the दुःस्थान (Dusthhana). But if the lord of the 2nd or the 7th bhava be strong occupying its exaltation and other benefic Vargas, only one wife will fall to the lot of the person concerned.

भुक्तिस्थानपतौ सितेन्दुसहिते लग्नादिकेन्द्रस्थिते
रौप्यं पात्रमुपैति काञ्चनमयं जीवेन्दुशुक्रान्विते ।
भुक्तिस्थानपदेहपौ शनियुतौ लोहादिपात्रं वदेद्
भौमे पापनिरीक्षिते धनगते जातः कदन्नादिभुक् ॥ ९० ॥

Sloka 90. If the lord of the 2nd bhava occupy the Lagna or other Kendra in conjunction with Venus and the Moon, the person born will have a silver plate to eat out of. If the lord of the भुक्तिस्थान (Bhukthisthana) in the above circumstances be in conjunction with Jupiter, the Moon and Venus, the eating plate will be of gold. If the lords of the Lagna and the 2nd bhava be in conjunction with Saturn, the astrologer may declare the plate to be of iron or other less costly metal. If Mars aspected by an evil planet occupy the 2nd bhava the person born will have to subsist on bad or unwholesome food.

NOTES.

This as well as the next sloka are found in सत्यक.

षष्ठ्यंशगो भुक्तिपतौ सपापे दावाग्निदण्डायुधकालभागे ।
नीचांशके पापनिरीक्षिते च शुभैर्न दोषः सहितेक्षिते वा ॥९१॥

Sloka 91. When the lord of the 2nd bhava associated with a malefic planet is in the 60th portions

(Shashtyamsa) termed दावाग्नि (Davagni) दण्डायुध (Dandayuda) or काल (Kala) and in a depression Navamsa and aspected also by a malefic planet, the person born will be a glutton. If the planet owning the 2nd bhava be conjoined with or aspected by benefic planets, the evil mentioned above will not follow.

भुक्तिस्थाने शुभयुते तदीशे शुभसंयुते ।
शुभग्रहेण संदृष्टे सुखभुक् स नरो भवेत् ॥ ९२ ॥

Sloka 92. If a benefic planet occupy the 2nd bhava and the lord thereof be in conjunction with a benefic planet and if the bhava or the lord of the same or both be aspected by a benefic planet, the person born will eat agreeable meals.

पराम्नभुक् तदीशेऽपि नीचशत्रुसमन्विते ।
नीचखेचरसंदृष्टे तद्दूषणपरायणः ॥ ९३ ॥

Sloka 93. When the lord of the 2nd bhava is in depression or in conjunction with an inimical planet and aspected by a planet in depression, the person born will eat meals supplied by another, reviling them at the same time.

कालोचिताशनो भुक्तिनाथे लग्नेशवीक्षिते ।
पापग्रहेण संदृष्टे नीचांशादियुते न तु ॥ ९४ ॥

Sloka 94. If the lord of the भुक्तिभाव (Bhuktibhava) be aspected by the lord of the Lagna, the person born will eat timely meals; but this will not be the case if the भुक्तिनाथ (Bhuktinatha) be in a depression Navamsa and aspected by a malefic planet.

स्वल्पाशी रुचिकामः स्याद् भुक्तिनाथे शुभे ग्रहे ।
स्वोच्चे शुभेन संदृष्टे शुभांशादिसमन्विते ॥ ९५ ॥

जातकपारिजाते द्वादशोऽध्यायः

॥ तृतीयचतुर्थभावफलानि ॥

Adhyaya XII.

THE EFFECTS OF THE 3RD AND THE 4TH BHAVAS.

॥ अथ तृतीयभावफलम् ॥

ज्येष्ठानुजस्थितिपराक्रमसाहसानि
कण्ठस्वरश्रुतिवराभरणांशुकानि ।
धैर्यं च वीर्यबलमूलफलाशनानि
वक्ष्ये तृतीयभवनात् क्रमशोऽखिलानि ॥ १ ॥

Sloka 1. I am going to treat of the following which are deducible from the 3rd bhava in the order of their enumeration : The welfare of the elder and younger brothers, enterprise, daring, voice, tone, ear, select ornaments, articles of apparel, steadiness, valour, strength, edible roots and fruits.

मानसागरे

सहोदराणामथ किंकराणां पराक्रमाणामुपजीविनां च ।
विचारणा जातकशास्त्रविद्भिस्तृतीयभावे नियमेन वाच्या ॥

जातकरत्ने

तृतीयराशेः सहजाभिवृद्धिं भक्ष्यं सुखं चापि पुनश्च कर्णम् ।
सहोदराणां क्रमशस्तु सख्यं मुक्तौ विशेषादपि मूलकादीन् ॥

भ्रातृस्थानं तृतीयं च नवैकादशसप्तमम् ।
तत्तदीशदशायां च भ्रातृलाभो भवेन्नृणाम् ॥ २ ॥

Sloka 95. A person will eat sparingly and be fond of palatable food when the भुक्तिनाथ (Bhukthinatha) is in an auspicious house in exaltation, aspected by a benefic planet and occupies a benefic षष्ट्यंश (Shashtyamsa) such as is termed मृदु (Mridu)

मुक्तीश्वरे केन्द्रगते बलाढ्ये स्वोच्चस्थिते वा ग्रहवीक्षिते वा ।
शुभग्रहाः केन्द्रगताश्च सर्वे जातस्तु भुङ्क्तेऽन्नमतीव सूक्ष्मम् ॥

भुक्तिस्थानाधिपे मन्दे तदीशे वाऽऽर्किसंयुते ।
नीचेऽर्कसूनुना दृष्टे श्राद्धभुक् सततं नरः ॥ ९६ ॥

Sloka 96. When the lord of the 2nd bhava is Saturn or in conjunction with Saturn, or is aspected in depression by Saturn, the person born will be continually eating in Sraddhas.

सिंहासनांशे यदि देवपूज्ये शुक्रे यदा गोपुरभागयुक्ते ।
ऐरावतांशे धनपे बलाढ्ये जातस्त्वसंख्याश्रितरक्षकः स्यात् ९७

॥ इति जातकपारिजाते एकादशोऽध्यायः ॥

Sloka 97. When Jupiter is in a सिंहासनांश (Simhasanamsa), Venus in a गोपुरांश (Gopuramsa) and the lord of the 2nd bhava being possessed of strength occupies an ऐरावतांश (Iravathamsa), the person born will maintain an untold number of dependents.

NOTES.

This sloka is also in जातकरत्न.

End of the 11th Adhyaya.

सोदरेशकुजौ नाशं गतौ चेत्सोदरक्षयः ।
पापर्क्षगौ सपापौ वा भ्रातृनुत्पाद्य नाशदौ ॥ ६ ॥

Sloka 6. If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

जातकरत्न

नाशस्थितौ सोदरनाथभौमौ पापेक्षितौ सोदरनाशमाहुः ।
पापर्क्षगौ पापसमागमौ वा भ्रातृन्समुत्पाद्य विनाशहेतुः ॥

नीचर्क्षगौ सोदरकारकेशौ नीचांशगौ पापसमागमौ वा ।
क्रूरादिषष्ठ्यंशगतौ तदानीं भ्रातृन् समुत्पाद्य विनाशहेतुः ॥ ७ ॥

Sloka 7. If the lord of the 3rd bhava and its कारक (Karaka *i.e.* Mars ; *vide* Adhyaya II. *sl.* 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions षष्ठ्यंश (Shashtyamsa) of a sign such as क्रूर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first पाद reads thus in जातकरत्न.

नीचास्तगौ सोदरकारकाख्यौ.

उत्तरकालामृत

तृतीयपतिमङ्गलौ स्वगृहतुङ्गगेहागतौ
मिथो भवति मित्रगौ शुभयुतौ शुभप्रेक्षितौ ।
सुतीर्यधृतिविक्रमं प्रमुखसद्गुणैर्मिश्रितः
शुभेन दलमन्यथा फलति नीचपापान्विते ॥

Sloka 2. The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

भ्रातृस्थानेशवद्राशितद्भावस्थग्रुचारिणाम् ।
मध्ये बलसमेतस्य दशा सोदरवृद्धिदा ॥ ३ ॥

Sloka 3 Find which of these three is strongest: *viz*. (1) the lord of the 3rd bhava; (2) the lord owning the Rasi occupied by the same; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

भौमे बलविहीने चेद्दीर्घायुर्भ्रातृगे भवेत् ।
विलग्नगो बली यस्य कारकः स प्रभुः स्मृतः ॥ ४ ॥

Sloka 4. If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभाव (Bratrubhava) *i.e.* Mars be in the Lagna, the person will be powerful.

जन्मकाले गुणी प्राणी कारको यः समृद्धिकृत् ।
क्षयकारी विपरस्थो वा भावपोऽपि बलाधिकः ॥ ५ ॥

Sloka 5. The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 55 supra.

सोदरेशकुजौ नाशं गतौ चेत्सोदरक्षयः ।
पापर्क्षगौ सपापौ वा भ्रातॄनुत्पाद्य नाशदौ ॥ ६ ॥

Sloka 6. If the lord of the 3rd bhava and Mars occupy the 8th, *there will be loss of brothers. If the* two planets be in a malefic sign or in conjunction with a *malefic planet, they will bring* brothers into *existence* and take them away.

जातकरत्न

नाशस्थितौ सोदरनाथभौमौ पापेक्षितौ सोदरनाशमाहुः ।
पापर्क्षगौ पापसमागमौ वा भ्रातॄन्समुत्पाद्य विनाशहेतुः ॥

नीचर्क्षगौ सोदरकारकेशौ नीचांशगौ पापसमागमौ वा ।
क्रूरादिषष्ठ्यंशगतौ तदानीं भ्रातॄन् समुत्पाद्य विनाशहेतुः ॥ ७ ॥

Sloka 7. If the lord of the 3rd bhava and its कारक (Karaka *i.e.* Mars; *vide* Adhyaya II. *sl.* 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions षष्ठ्यंश (Shashtyamsa) of a sign such as क्रूर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first पाद reads thus in जातकरत्न.

नीचास्तगौ सोदरकारकाख्यौ.

उत्तरकालामृत

तृतीयपतिमङ्गलौ स्वगृहतुङ्गगेहागतौ
विधौ भवति मित्रगौ शुभयुतौ शुभप्रेक्षितौ ।
सुवीर्यधृतिविक्रमं प्रमुखसद्गुणैर्मिश्रितः
शुभेन दलमन्यथा फलति नीचपापान्विते ॥

Sloka 2. The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

भ्रातृस्थानेशतद्राशितद्भावस्थयुचारिणाम् ।
मध्ये बलसमेतस्य दशा सोदरवृद्धिदा ॥ ३ ॥

Sloka 3 Find which of these three is strongest: *viz.* (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava The dasa of the strongest of these planets will lead to the increase of brothers.

भौमे बलविहीने चेद्दीर्घायुर्भ्रातृगे भवेत् ।
विलग्नगो बली यस्य कारकः स प्रभुः स्मृतः ॥ ४ ॥

Sloka 4. If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभाव (Bratrubhava) *i.e.* Mars be in the Lagna, the person will be powerful.

जन्मकाले गुणी प्राणी कारको यः समृद्धिकृत् ।
क्षयकारी वियत्स्थो वा भावपोऽपि बलाधिकः ॥ ५ ॥

Sloka 5. The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 55 *supra*.

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

NOTES.

This and the next nine slokas are also found in जातकतत्त्व.

त्रिकोणकेन्द्रे यदि पापखेटे तृतीयभावादनुजस्य नाशम् ।
शुभोपयाते सहजाभिवृद्धिः शुभाशुभं मिश्रफलं वदन्ति ॥ ११ ॥

Sloka 11. If a malefic planet occupy a Trikona or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःस्थे चन्द्रे सोदरस्वामियुक्ते जातस्यान्यस्तन्यपानं वदन्ति ।
मातृभ्रातृस्थानपौ बन्धुयातौ नास्ति भ्रातृस्थानवृद्धिर्नराणाम् ॥१२॥

Sloka 12. If the Moon in conjunction with the lord of the 3rd bhava occupy a दुःस्थान (Dusthhana), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभाव (Bhratru-bhava flourishes not.

भौमान्वितौ सोदरदौ भवेतामन्यैः समेतौ यदि नानुजः स्यात् ।
सौरस्तृतीयेऽनुजनाशकर्ता विधुंतुदः सोदरवृद्धिकृत्स्यात् ॥ १३ ॥

Sloka 13. If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकपौ यदातुनिजदिशान्योन्यतुङ्गागतौ
दुःस्थानं परिहृत्यतस्तु भवतः प्रख्यातसौभ्रातृकः ।
दुःस्थानेन भवेच्छुभग्रहयुतौ तथैव तानल्पशो
नीचाद्यस्तमयंगतौ नहितदा स्याधीक्षितश्चेद्दृढः ॥

अतिक्रूरसमायुक्ते भावे वा कारकेऽपि वा ।
तद्भावनायके वाऽपि बाल्ये सोदरनाशनम् ॥ ८ ॥

Sloka 8. When the 3rd bhava, its कारक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते बलाढ्ये पापान्विते सोदरकारकाख्ये ।
तन्मातृकारग्रहसंयुते च सापत्नमातुः सहजा वदन्ति ॥ ९ ॥

Sloka 9. If the lord of the 2nd bhava be in great strength in the 8th bhava and if the भ्रातृकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

भ्रातृस्थाने यदि शुभयुते सोदराणां चिरायुः
पापाक्रान्ते सहजभवने पापदृष्टे विनाशम् ।
ज्येष्ठं हन्ति द्युमणिरनुजस्थानगः पापदृष्टः
सौरस्तस्यानुजमवनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

Sloka 10. If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

NOTES.

This and the next nine slokas are also found in जातकफल.

त्रिकोणकेन्द्रे यदि पापखेटे तृतीयभावादनुजस्य नाशम् ।
शुभोपयाते सहजाभिवृद्धिः शुभाशुभं मिश्रफलं वदन्ति ॥ ११ ॥

Sloka 11. If a malefic planet occupy a Trikona or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःस्थे चन्द्रे सोदरस्वामियुक्ते जातस्यान्यस्तन्यपानं वदन्ति ।
मातृभ्रातृस्थानपौ बन्धुयातौ नास्ति भ्रातृस्थानवृद्धिर्नराणाम् ॥१२॥

Sloka 12. If the Moon in conjunction with the lord of the 3rd bhava occupy a दुःस्थान (Dusthhana), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभाव (Bhratru-bhava flourishes not.

भौमान्वितौ सोदरदौ भवेतामन्यैः समेतौ यदि नानुजः स्यात् ।
सौरस्तृतीयेऽनुजनाशकर्ता विधुंतुदः सोदरवृद्धिकृत्स्यात् ॥ १३ ॥

Sloka 13. If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकपौ यदातु निजदिशान्योन्यतुङ्गागतौ
दुःस्थानं परिहृत्यतस्तु भवतः प्रख्यातसौभ्रात्रकः ।
दुःस्थानेन भवेच्छुभग्रहयुतौ तेनैव तानल्पशो
नीचाद्यस्तमयंगतौ नहि तदा स्वामीक्षितश्चेद्दृढः ॥

अतिक्रूरसमायुक्ते भावे वा कारकेऽपि वा ।
तद्भावनायके वाऽपि बाल्ये सोदरनाशनम् ॥ ८ ॥

Sloka 8. When the 3rd bhava, its कारक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते बलाढ्ये पापान्विते सोदरकारकाख्ये ।
तन्मातृकारग्रहसंयुते च सापत्नमातुः सहजा वदन्ति ॥ ९ ॥

Sloka 9. If the lord of the 2nd bhava be in great strength in the 8th bhava and if the भ्रातृकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

भ्रातृस्थाने यदि शुभयुते सोदराणां चिरायुः
पापाक्रान्ते सहजभवने पापदृष्टे विनाशम् ।
ज्येष्ठं हन्ति द्युमणिरनुजस्थानगः पापदृष्टः
सौरस्तस्मादनुजमवनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

Sloka 10. If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder

while Rahu in the same bhava adds to the prosperity of the brothers that follow.

अदृश्यराशौ यदि वा सपापे वधूगृहस्थे सहजाधिनाथे ।
जातानुजस्योपरि नानुजः स्यात् पुंवर्गगे दृश्यगते तथैव ॥ १४ ॥

Sloka 14. If the lord of the 3rd bhava occupy an invisible sign or be in the 7th bhava in conjunction with a malefic planet, the person born will have one younger brother and no more. The same will be the case if the lord of the भ्रातृभाव (Bhratru-bhava) occupy a male वर्ग (Varga) in a visible sign and be also in conjunction with a malefic planet.

भ्रातृस्थानपतौ तु पुंभवनगे तस्यानुजो जायते
युग्मर्क्षे यदि भार्गवेण शशिना युक्तेऽथवा वीक्षिते ।
सौम्यर्क्षे शुभखेचरेक्षितयुते केन्द्रत्रिकोणस्थिते
पश्चाज्जातसहोदरश्चिरसुखी दीर्घायुरारोग्यभाक् ॥ १५ ॥

Sloka 15. If the lord of the 3rd bhava be in a male sign (*vide* Adhyaya I, *Sl.* 13), the owner of the horoscope will have a younger brother born after him. If the planet in question should be associated with or aspected by Venus and the Moon in an even sign, or if it occupy a Kendra or Trikona identical with an auspicious sign in conjunction with or aspected by a benefic planet, the after-born brother will be long-lived, healthy and continuously happy.

सहोदरस्थानपतौ चतुर्स्थे सलग्नपे सोदरनायके वा ।
गर्भोऽभयोऽनन्तरमस्य जातस्तृतीयराशौ सपतौ तथैव ॥ १६ ॥

Sloka 16. If the lord of the 3rd bhava be in the Lagna or in conjunction with its lord, the child born next to the native will be secure from danger. If the

3rd bhava be occupied by its lord, the effect is the same.

लाभावसानभवनोपगतग्रहेन्द्र-
संख्यास्तदग्रजजनाः सहजा भवन्ति ।
लग्नात् तृतीयधनयातवियच्चरेन्द्र-
संख्याजनाः स्युरनुजाः कथयन्ति तज्ज्ञाः ॥ १७ ॥

Sloka 17. A person may have as many elder born as there are planets in the 11th and the 12th bhavas from the Lagna taken together. The after-born will be as many as the number of planets in the 3rd and the 2nd bhavas from the Lagna.

भ्रातृस्थानपकारकेक्षितृयुता वीर्याधिका यद्यदा
तद्यत्कग्रहसंख्ययाऽनुजजनं जातः समेति ध्रुवम् ।
चत्वारो यदि नीचमूढरिपुगा निघ्नन्ति जातानुजान्
ते कुर्वन्ति चिरायुरिष्टबलिनः सर्वानुजानां ग्रहाः ॥ १८ ॥

Sloka 18. The sisters and brothers that a person may have born after him will be as many, at all events, as there are planets in his horoscope conjoined with the lord of the भ्रातृभाव (Bhratrubhava,) its कारक (Karaka), the planet aspecting it and the one occupying it, provided out of these four an account is taken only of those that may predominate in strength. If the four planets already mentioned be depressed, eclipsed* or in an inimical sign, their influence will be to do away with every brother or sister as they are born. In case these planets be friendly and possessed of strength, they secure long life to every one of the person's younger brothers and sisters.

भ्रातृस्थानपमुख्यखेटचतुष्के द्वौ वीर्यवन्तौ यदा
नाशानाशफलप्रदौ समतया वीर्याधिकाश्चेत्त्रयः ।

खेटाः स्वल्पसहोदरक्षयकरा दुःस्थानगा स्त्रीग्रहाः
यद्यल्पानुजवृद्धिदास्तदनुजस्वाम्यंशसंख्यानुजाः ॥ १९ ॥

Sloka 19. If two out of the 4 planets, viz. the भ्रातृकारक (Bhratru-karaka), the lord of the 3rd bhava, the planet aspecting the last-mentioned bhava and the one occupying it — if two out of these four planets be strong, their preservative as well as destructive influence on the bhava will be equal. If three of the four planets be strong, they will cause a slight diminution in the number of brothers. If some out of the three strong planets be feminine and occupy bad places, they would add slightly to the number of younger brothers and sisters possible under the other horoscopic conditions and the number of such after-born will be the number of whole Navamsas traversed by the lord of the भ्रातृभाव (Bhratru-bhava) in the sign it is in.

भूमिजे सहजस्थाने यावतां विद्यते फलम् ।
शत्रुनीचग्रहं त्यक्त्वा तावन्तः सहजाः स्मृताः ॥ २० ॥

Sloka 20. Ascertain how many planets have benefic dots in the 3rd place from Mars in that planet's Ashtakavarga. From this list deduct those that are inimical or depressed. The remainder will give the aggregate number of brothers and sisters to be born.

भ्रातृदौ स्त्रीग्रहर्क्षस्थौ भ्रातृदौ पुंग्रहर्क्षगौ ।
सोदरेशकुजौ स्यातां भ्रातृस्वसृसुखप्रदौ ॥ २१ ॥

Sloka 21. The lord of the भ्रातृभाव (Bhratrubhava) and Mars occupying a sign owned by a female planet and capable of causing the birth of brothers and sisters will prove beneficial to the brothers: The same planets occupying a sign belonging to a male planet under the

same circumstances will be auspicious to the sisters that the Jataka will have.

स्त्रीहोरया वा युवतिग्रहेण युक्ते यदि भ्रातृगृहे विलग्नात् ।
सहोदरीलाभमुपैति जातः सहोदरं तत्परतोऽन्यथा चेत् ॥ २२ ॥

Sloka 22. If the 3rd bhava from the Lagna be connected by a female होरा (hora) *i.e.* the Moon's, or occupied by a female planet, the person born will have a sister next after himself. If the conditions be otherwise, *i.e.*, the hora of the 3rd bhava or the planet occupying it be male, the person concerned will have a brother born immediately after him.

कारकः सहजाधीशस्तद्दर्शी तत्र संस्थितः ।
इष्टानिष्टकरास्तेषां स्वदशान्तर्दशासु च ॥ २३ ॥

Sloka 23. The कारक (Karaka) of the भ्रातृभाव (Bhratrubhava), its lord, the planet aspecting it, and the one occupying it—these four are beneficial or otherwise in their dasa and antardasa periods.

कारकादिचतुःखेटस्फुटयोगांशकानुजाः ।
वर्ज्या नीचारिमूढांशाः स्वोच्चांशा द्विगुणीकृताः ॥ २४ ॥

Sloka 24. Ascertain the Navamsa attained by the four classes of planets explained in the preceding sloka. Take away from them those amsas that represent depression, inimical and eclipsed Navamsas and double the swakshetra and exaltation Navamsas. The result will represent the number of the after-borns.

NOTES.

The following sloka from जातकरत्न gives another method.

तृतीयराशीश्वरसंस्थितांशो भौमान्वितांशो च कुजात्तृतीये ।
तदीश्वरांशो च समेन योज्यं त्रिभागलब्धं सहजाः क्रमेण ॥

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमर्क्षेण भ्रातृभार्याफलं वदेत् ।
लग्नेशकुजसोत्थेशा भ्रातृनिष्टशुभप्रदाः ॥ २५ ॥

Sloka 25. It is with reference to the 7th place from the भ्रातृभाव (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टविपुलं तु सहोदराणां
लग्नाधिपेन सहिते यदि सोदरेशे ।
अन्योन्यमिष्टखचरौ यदि तौ बलाढ्यौ
लग्नेऽथवा सहजभे न विभागमाहुः ॥ २६ ॥

Sloka 26. There will be much fraternal affection among the brothers of a person if the lord of the भ्रातृभाव (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as slokas 27, 30 and 32 appear in जातकरत्न.

लग्नेशानुजनायकौ विचलिनावन्योन्यशत्रुग्रहौ
दुश्चिक्यस्थितकारकौ च यदि वा दुःस्थानगौ दुर्बलौ ।

तत्पाके सहजप्रमादकलहं तथाप्यर्थक्षयं
तत्खेटोपगकोपहेतुकलहक्लेशादिसर्वं वदेत् ॥ २७ ॥

Sloka 27. If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karaka) be weak and occupy a दुःस्थान (Dusthhana), *the astrologer is to say*, there will arise at the time when the dasa (पाक-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुदृष्टेऽनुजे शुक्रे भ्रातृरक्षणतत्परः ।
रविदृष्टे बुधे सोदर्ये सुहृन्नाशकरो भवेत् ॥ २८ ॥

Sloka 28. When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

cf. जातकाभरणे

गुरुदृष्टः सहजगो भृगुः सहजसौख्यदः ॥

भ्रातृस्थतनाथ तत्कारकाणां नीचारिदुःस्थानसमन्वितानाम् ।
भुक्तौ दशायां धनसत्वनाशं पराजयं भ्रातृविनाशमाहुः ॥ २९ ॥

Sloka 29. If the planet occupying the 3rd bhava, its lord, or its कारक (Karaka) be in depression, in an inimical house or in a दुःस्थान Dusthhana), the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमर्क्षेण भ्रातृभार्याफलं वदेत् ।
लग्नेशकुजसोत्थेशा भ्रात्रनिष्टशुभप्रदाः ॥ २५ ॥

Sloka 25. It is with reference to the 7th place from the भ्रातृभाव (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टविपुलं तु सहोदराणां
लग्नाधिपेन सहिते यदि सोदरेशे ।
अन्योन्यमिष्टखचरौ यदि तौ बलाढ्यौ
लग्नेऽथवा सहजभे न विभागमाहुः ॥ २६ ॥

Sloka 26. There will be much fraternal affection among the brothers of a person if the lord of the भ्रातृभाव (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as slokas 27, 30 and 32 appear in जातकरत्न.

लग्नेशानुजनायकौ विबलिनावन्योन्यशत्रुग्रहौ
दुश्चिक्यस्थितकारकौ च यदि वा दुःस्थानगौ दुर्बलौ ।

तत्पाके सहजप्रमादकलहं तन्नाशमर्थक्षयं
तत्खेटोपगकोपहेतुकलहस्नेहादिसर्वं वदेत् ॥ २७ ॥

Sloka 27. If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karaka) be weak and occupy a दुःस्थान (Dusthhana), the astrologer is to say, there will arise at the time when the dasa (पाक-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुदृष्टेऽनुजे शुक्रे भ्रातृरक्षणतत्परः ।
रविदृष्टे बुधे सोत्थे सुहृन्नाशकरो भवेत् ॥ २८ ॥

Sloka 28. When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

cf. मानसागर

गुरुदृष्टः सहजगो भृगुः सहजसौख्यदः ॥

भ्रातृस्थनाथकारकाणां नीचारिदुःस्थानसमन्वितानाम् ।
भुक्तौ दशायां धनसत्वनाशं पराजयं भ्रातृविनाशमाहुः ॥२९॥

Sloka 29. If the planet occupying the 3rd bhava, its lord, or its कारक (Karaka) be in depression, in an inimical house or in a दुःस्थान (Dusthhana), the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

and energy, discomfiture, or the death of a brother or sister.

लग्नेशस्फुटतो विशोध्य सहजस्थानाधिपस्य स्फुटं
तन्नक्षत्रगते शनौ तु मरणं तत्सोदराणां वदेत् ।
तस्माद्धि स्फुटतस्तु मानगृहपं भौमं च संशोधिते
राशौ मानुसुते तथैव च चतुर्योगस्फुटांशेऽथवा ॥ ३० ॥

Sloka 30. Subtract the figures for the lord of the 3rd bhava from those for the lord of the Lagna. When Saturn arrives at the asterism indicated by the remainder in the above process, the astrologer is to divine the death of a brother or sister of the person born. Again, from the figures obtained above, subtract the figures for the lord of the 10th bhava and Mars. The result indicates the Rasi which when Saturn occupies, a similar event is likely to take place. Thirdly, add the figures for the 4 planets mentioned above; when Saturn occupies the अंश (Amsa) denoted by the aggregate, the same event may happen.

NOTES.

स्फुटतः सहोदरपतिं is the reading adopted in जातकरत्न instead of स्फुटतस्तु मानगृहपं in the 3rd पाद of this sloka.

चतुस्फुटाक्रान्तदृगाणराशिं याते गुरौ सोदरनाशमाहुः ।
तचारकानाथदशानुजानामतीव संपत्सुखदायिनी स्यात् ॥ ३१ ॥

Sloka 31. Find out the Drekkana indicated by the sum total of the figures for the four planets connected with the (भ्रातृभाव-Bhatru bhava) 3rd bhava. When Jupiter passes through the sign owning the Drekkana in question, astrologers say, there may be the loss of a brother or sister. Find the asterism indicated by the sum total above referred to. The dasa period of the

planet presiding over the star will be greatly productive of happiness and prosperity to the younger brothers.

भूसूनुस्फुटतो विशोध्य फणिनं शेषत्रिकोणे गुरौ
जातस्यानुजनाशनं क्षितिसुतं राहुस्फुटाच्छोधयेत् ।
तद्राशिस्थनवांशकेऽमरगुरौ तज्ज्येष्ठनाशं वदेत्
जन्माधानपकर्मपस्फुटगृहे जीवेऽनुजो जायते ॥ ३२ ॥

Sloka 32. Subtract the figures for Rahu from those for Mars. When Jupiter passes through the triangular signs indicated by the remainder, there may be the loss of a younger brother or sister. Subtract the figures for Mars from those for Rahu. When Jupiter passes through the particular Rasi and Navamsa corresponding to the remainder, there may be the loss of an elder brother or sister. Find the Rasi corresponding to the sum total of the figures for the lords of the rising sign at the time of birth or conception and of the 10th bhava. When Jupiter traverses this Rasi, the birth of a younger brother or sister may be expected.

NOTES.

In the last पाद the reading in जातकतत्त्व is slightly different, *viz.* लग्नाङ्गात्पलग्नपस्फुटयुते.

विक्रमाधिपतौ स्वोच्चे नाशस्थे पापसंयुते ।
चरराशौ चरांशस्थे युद्धात्पूर्वं दृढो भवेत् ॥ ३३ ॥

Sloka 33. When the lord of the 3rd bhava being in exaltation occupies the 8th bhava in conjunction with a malefic planet in a moveable sign and in a Navamsa owned by a moveable sign, the person concerned will be firm at the prospect of battle.

NOTES.

In this connection compare the following yogas given in जातकतत्त्व.

शौर्याधिपे तुङ्गगते बलाढ्ये केन्द्रत्रिकोणे यदि सौम्यदृष्टे ।
मूलत्रिकोणे स्वगृहेष्टगेहे वैशेषिकांशे पुरुषः स वीरः ॥
युद्धाभिलाषी समरे प्रवीणः वीर्येश्वरे सौम्ययुते स्वतुङ्गे ।
वैशेषिकांशे बलपूर्णयुक्ते मृदंशके वा पुरुषः स धीरः ॥

कारके बलहीने वा क्रूरषष्ट्यंशसंयुते ।
शुभदृग्योगसंबन्धे विजयी विक्रमेश्वरे ॥ ३४ ॥

Sloka 34. If, when the कारक (karaka) of the 3rd bhava is either weak or associated with a malefic 60th portion of a sign, the lord of the same bhava be either aspected by or in conjunction with a benefic planet, the person born will prove victorious in war.

शौर्याधिपे भानुयुतेऽत्र वीरश्चन्द्रान्विते मानसधैर्यजातः ।
दुष्टो जडो भौमयुते प्रकोपी सौम्यान्विते सात्त्विकबुद्धियुक्तः ॥३५॥
जीवान्विते धीरगुणाभिरामः समस्तशास्त्रार्थविशारदः स्यात् ।
कामातुरः शुक्रसमन्विते तु तन्मूलकोपात् कलहप्रवीणः ॥ ३६ ॥
जडो भवेद्भास्करनाथसूनुयुक्तेऽतिभीतो फणिसंयुते स्यात् ।
महिर्गदो हृद्दवास्यमुक्तः केत्वन्विते मान्दियुते तथैव ॥ ३७ ॥

Slokas 35—37. If the lord of the 3rd bhava be associated with the Sun, the person born will be valiant; if with the Moon, he will be firm-minded; if with Mars, he will be depraved, senseless and irritable; if with Mercury, he will be endowed with an excellent understanding; if with Jupiter, he will be winning on account of his steady virtues and thoroughly conversant with the truths of all the sciences; if with Venus, he will be subject to carnal appetite and will cleverly pursue quarrels and intrigues into which his lustful impulse may lead him; if with Saturn, he will be stupid; if

with Rahu, he will be a great coward; and lastly if with Ketu or Mandi, he will suffer from the torpor due to heart-disease and will be outside the pale of other people.

NOTES.

These as well as slokas 38, 39 and 41 are also in जातकरत्न.

लग्ने गुरौ विक्रमनाथयुक्ते चतुष्पदानां प्रवदन्ति भीतिम् ।
गवां भयं वा जलराशिलग्ने जलप्रमादं समुपैति जातः ॥ ३८ ॥

Sloka 38. If Jupiter occupy the Lagna in conjunction with the lord of the 3rd bhava, the person born has to apprehend danger from quadrupeds or from kine chiefly. If the Lagna be a watery sign, he will be exposed to risk from water.

NOTES.

cf. sloka 44 *infra.*

कुजेन युक्ते खचरे बलिष्ठे सत्त्वं बलं गानसुखं समेति ।
कुजानुजस्थानुजराशिनाथास्त्रयो बलिष्ठा रणरंगशूरः ॥ ३९ ॥

Sloka 39 If the planet associated with Mars possess the highest strength, the person born will possess courage, strength and will enjoy the pleasure derivable from music. If the 3 planets, *viz.* Mars, the planet occupying the 3rd bhava and the lord thereof, be in great strength, the person concerned will be a hero in battle.

तेषां त्रयाणामपहारकाले पाकेऽथवा मूलफलादिसौख्यम् ।
श्रोत्रद्वयीभूषणसत्कथादिसंपत्करं भ्रातृसुतादिलाभम् ॥ ४० ॥

Sloka 40. At the time the three planets mentioned in the previous sloka have their अपहार (Apahara) or पाक (Paka) [*vide* Adhyaya 18 *infra*] of a dasa, will come the enjoyment of fruits, roots and other sweet

edible things, edifying speeches such as it is a pleasure and privilege of the auditory organs to hear, and happy events resulting in the accession of brothers, sisters, sons, daughters, etc.

सात्विको भवति सोदराधिपे सौम्यवर्गसहिते बलान्विते ।
नीचमूढरिपुपापराशिगे पापखेचरयुते तु साहसी ॥ ४१ ॥

Sloka 41. If the lord of the 3rd bhava has attained benefic vargas and is strong, the person born will be virtuous; but he will be rash if that planet be in depression or eclipsed or occupy an inimical or malefic sign and also associated with a malefic planet.

शौर्याधिपे राहुसमेतराशिनाथान्विते राहुयुते विलग्ने ।
सर्पाद्भयं विक्रमराशिनाथे बुधेन युक्ते गलरोगभाक् स्यात् ॥ ४२ ॥

Sloka 42. If the lord of the 3rd bhava be in conjunction with the lord of the sign occupied by Rahu and if the latter be in the Lagna, danger has to be dreaded from a snake. If Mercury be in conjunction with the lord of the 3rd bhava, the person born will suffer from an ailment affecting the throat.

पापे तृतीये गलरोगमत्र वदन्ति मान्द्यादियुते विशेषात् ।
भौमान्विते मानुसुते बलाढ्ये तृतीयराशौ यदि कण्डुरोगम् ॥ ४३ ॥

Sloka 43. When a malefic planet in conjunction with Mandi or some such other planet occupies the 3rd bhava, astrologers predict the disease of the throat; if Saturn possessed of abundant strength be in conjunction with Mars in the 3rd bhava, the person born, they say will be liable to the itch.

NOTES.

Vide also Adhyaya VI—sloka 66 *supra*.

विक्रमेशगुरू लग्नं गतौ गोभीतिसूचकौ ।
राहुणा वा फणिकान्तराधिपेन युतौ यदि ॥ ४४ ॥

Sloka 44. The lord of the 3rd bhava and Jupiter occupying the Lagna in conjunction with Rahu or the lord of the sign occupied by Rahu *point to risk from* kine.

NOTES.

cf. sloka 38 *supra*.

सबुधो विक्रमपतिर्गलरोगकरो भवेत् ।
सोत्थेऽरिनीचगे पापे सोत्थाभावो विषादिकृत् ॥ ४५ ॥

Sloka 45. The lord of the 3rd bhava associated with Mercury will occasion the disease of the throat. If a malefic planet in the 3rd bhava be in its inimical or depression sign, loss of brothers will result from poison or other cause.

बुधेन जीवेन युतेक्षिते वा तृतीयराशौ बलसंयुते च ।
तत्केन्द्रगे मन्त्रिणि बोधने वा कण्ठस्वरं चारुतरं समेति ॥४६॥

Sloka 46. If the 3rd bhava be strong and be either occupied or aspected by Mercury and Jupiter, or if Jupiter and Mercury occupy a Kendra in respect to the 3rd bhava in question, the person born will possess an exceedingly fine voice.

तृतीये सौम्यसंयुक्ते सौम्यखेचरवीक्षिते ।
तदीशे शुभसंयुक्ते कर्णयोर्भूषणं वदेत् ॥ ४७ ॥

Sloka 47. When the 3rd bhava is occupied as well as aspected by a benefic planet and when the lord of that bhava is in conjunction with a benefic planet, the astrologer may declare the acquisition of an ornament for the ears.

शुक्रे तृतीये यदि मौक्तिकं तु जीवे तुलस्याभरणं वदन्ति ।
संरक्तमानीलमयं दिनेशे चन्द्रे बहुत्वाभरणं बलाढ्ये ॥ ४८ ॥

Sloka 48. When Venus is in the 3rd bhava, the ear ornament will consist of a pearl; if it be Jupiter, the ear ornament will be a Tulasi, *i. e.* of the form of Tulasi leaf; if it be the Sun, the ornament will be a red stone set in a ground of blue; if it be the Moon possessed of abundant strength, there will be a multiplicity of ornaments.

NOTES.

The latter half of this sloka reads thus in जातकरत्न.

मानोस्तु सम्बन्धयुते तृतीये सरक्तमानीलमयं हिमाद्रौ ॥

सौम्ये श्यामं कुजक्षेत्रे विचित्राभरणं वदेत् ।
तत्पतौ स्वोच्चवर्गस्थे दिव्यमाभरणं वदेत् ॥ ४९ ॥

Sloka 49. If Mercury occupy the 3rd bhava, the ear ornament will be dark-green; it will be variegated when the 3rd bhava is a sign owned by Mars. When the lord of the 3rd bhava in the last-mentioned case is in its own varga or exaltation, the ornament will be charming.

cf. जातकरत्न

चन्द्रे बहुत्वाभरणं तु सौम्ये श्यामं भवेत्तरिक्षितिसुतयुक्ते ।
विचित्रमाल्याभरणं तथैव पापक्षिते तद्धयमाहुरार्याः ॥

मानस्थे तुरगेऽथवानुजपतौ सौम्यर्क्षगे तद्युते
दिव्यं वस्त्रमपूर्वमेति सहजे सौम्ये सुवर्णं लभेत् ।
वीर्याढ्यौ बहुवस्त्रभूषणकरौ शुक्रानुजस्थानपौ
स्यातां धर्मकथारसश्रवणदौ जीवज्ञयुक्तेक्षितौ ॥ ५० ॥

Sloka 50. When the lord of the 3rd bhava occupying the 10th or the 4th (?) is in a benefic sign and

in conjunction with a benefic planet, the person born will get an article of attire incomparably beautiful. If a benefic planet be in the 3rd bhava, his wearing apparel will be of a *superior kind*. *Venus and the lord of the* 3rd bhava when possessed of abundant strength produce abundant clothing and decoration; when associated with or aspected by Mercury and Jupiter, they secure the advantages of listening to sweet discourses on religion and morality.

NOTES.

This as well as sloka 52 appear in जातकरत्न.

धैर्यान्वितो विक्रमेशे सौम्यग्रहनवांशके ।
शुभेक्षिते शुभयुते वैशेषिकसमन्विते ॥ ५१ ॥

Sloka 51. A person will be courageous if at his birth the lord of the 3rd bhava occupies an auspicious Navamsa or is either aspected by or in conjunction with a *benefic planet, or is in a* Vaiseshikamsa (वैशेषिकांश) (*vide Supra.* Adhyaya 1—*Sl.* 44).

धैर्याधिपे पापयुतेक्षिते वा दुःस्थानगे धैर्यविनाशमेति ।
केन्द्रत्रिकोणे शुभखेटयुक्ते शुभेक्षिते वा यदि धैर्यशाली ॥५२॥

Sloka 52. If the lord of the 3rd bhava occupy a (दुःस्थान) Dusthhana (6th, 8th or 12th) and be either *aspected by or in conjunction with a malefic planet*, the person born will be lacking in courage. But if the lord of that bhava occupying a Kendra or Trikona *be either* associated with or aspected by a benefic planet, the person concerned will be endowed with courage.

वीर्याधिपे भूमिसुतेन युक्ते पापर्क्षगे वीर्यविनाशहेतुः ।
केन्द्रत्रिकोणे ससिते बलाढ्ये वीर्याधिको भोगगुणप्रकाशः ५३

Sloka 53. If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं त्यक्त्वा लग्नात्सोदरमे शुभे ।
शुभराश्यंशगे जातः समेति सुखभोजनम् ॥ ५४ ॥

Sloka 54. When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्य राशिनवमागदृगाणसंस्थे
वीर्याधिपे यदि सुरार्चितवीक्षिते वा ।
तत्केन्द्रकोणगृहगेऽवनिजे बलाढ्ये
जातस्तु कन्दफलमूलरसप्रियः स्यात् ॥ ५५ ॥

Sloka 55. If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकरोगभयप्रदः ।
तत्रैव शुभकारी स्यात् पुरतो यदि भास्करात् ॥ ५६ ॥

Sloka 56. Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

Notes.

Same as Adhyaya 8, Sl. 67.

गुरुशुक्रयुते भुक्तौ नाथे सौम्ययुतेक्षिते ।
बलवच्छुभदृष्टे वा त्वन्नदाता भवेन्नरः ॥ ५७ ॥

Sloka 57. If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्वोच्चं गते भुक्तौ सौम्यग्रहनिरीक्षिते ।
नाथे वैशेषिकांशे वा सुखभुक्तिप्रदो भवेत् ॥ ५८ ॥

Sloka 58. When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the aforesaid bhava has attained a वैशेषिकांश (Vaiseshikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

वदन्ति विद्याजननीसुखानि सुगन्धगोबन्धुमनोगुणानि ।
महीपयानक्षितिमन्दिराणि चतुर्थभावप्रभवाणि तज्ज्ञाः ॥ ५९ ॥

Sloka 59. The acquisition of learning, the welfare of the mother, happiness, *sweet-smelling substances*, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

cf. जातकाभरणे

सुखं गृहं बन्धुसुहृत्सुगन्धं मातं च वृद्धिर्हिबुकं निरीक्ष्य ।
विद्या च केचित्प्रवदन्ति मातृस्थाने तथा वाहनमत्र संज्ञाम् ॥

Sloka 53. If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं त्यक्त्वा लग्नात्सोदरगे शुभे ।
शुभराश्यंशगे जातः समेति सुखभोजनम् ॥ ५४ ॥

Sloka 54. When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्य राशिनवभागदृगाणसंस्थे
वीर्याधिपे यदि सुरार्चितवीक्षिते वा ।
तत्केन्द्रकोणगृहगेऽवनिजे बलाढ्ये
जातस्तु कन्दफलमूलरसप्रियः स्यात् ॥ ५५ ॥

Sloka 55. If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकरोगभयप्रदः ।
तत्रैव शुभकारी स्यात् पुरतो यदि भास्करात् ॥ ५६ ॥

Sloka 56. Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

NOTES.

Same as Adhyaya 8, Sl. 67.

गुरुशुक्रयुते शुक्तौ नाथे सौम्ययुतेक्षिते ।
बलवच्छुभदृष्टे वा त्वन्नदाता भवेन्नरः ॥ ५७ ॥

Sloka 57. If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्वोच्चं गते शुक्तौ सौम्यग्रहनिरीक्षिते ।
नाथे वैशेषिकांशे वा सुखभुक्तिप्रदो भवेत् ॥ ५८ ॥

Sloka 58. When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the aforesaid bhava has attained a वैशेषिकांश (Vaiseshikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

वदन्ति विद्याजननीसुखानि सुगन्धगोबन्धुमनोगुणानि ।
महीपयानक्षितिमन्दिराणि चतुर्थभावप्रभवाणि तज्ज्ञाः ॥ ५९ ॥

Sloka 59. The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

cf. जातकरत्न

सुखं गृहं बन्धुसुहृत्सुगन्धं वस्त्रं च वृद्धिर्हिबुकं निविश्य ।
विद्यां च केचित्प्रवदन्ति मातृस्थानं तथा वाहनमत्र संज्ञम् ॥

विद्याराशौ निजपतियुते सौम्ययुक्तेक्षिते वा
जातो विद्याविनयचतुरश्चन्द्रसूनौ बलिष्ठे ।
दुःस्थे पापद्युचरसहिते पापदृष्टे तदीशे
विद्याहीनो भवति मनुजः पापराशिस्थिते वा ॥ ६० ॥

Sloka 60. When the Rasi representing the 4th bhava is occupied by its lord or is either aspected by or associated with a benefic planet, the person born will be amiable for his learning and humility. The same will be the case when Mercury is the strongest. If the lord of the 4th bhava occupy a दुःस्थान (Dusthhana) or be associated with or aspected by a malefic planet, the person concerned will be devoid of learning. The same will be the result when the lord of the 4th bhava is in a malefic Rasi.

NOTES.

This as well as the next two slokas are also in भावसारम.

विद्यास्थानपजीवचन्द्रतनयाः षट्त्रिव्ययायुःस्थिताः
विद्याबुद्धिविवेकहीनफलदा नीचारिगा वा यदि ।
स्वोच्चस्वर्क्षगतास्त्रिकोणगृहगाः केन्द्रास्थिता वा यदि
श्रीविद्याविनयादियुक्तिनिपुणो राजाधिराजप्रियः ॥ ६१ ॥

Sloka 61. If the lord of the 4th bhava, Jupiter and Mercury be in the 6th, 3rd, 12th or the 8th place from the Lagna, or if they be in depression or inimical signs, the effect of the yoga will be to make the person born devoid of learning, intelligence and judgment. But if these planets be in their *exaltation* or स्वक्षेत्र (Swakshetra) or in a Trikona or Kendra position, the person born will be perfect in the combination of such advantages as fortune, learning and education, and will become a favourite of kings and emperors.

शुक्रे बलिष्ठे यदि वा शशाङ्के सौम्येक्षिते शोभनभागयुक्ते ।
चतुष्टये मातृगृहे बलाढ्ये मातुश्चिरायुः समुदाहरन्ति ॥ ६२ ॥

Sloka 62. When Venus has most power or when the Moon occupying the benefic portion of a sign in a Kendra is aspected by a benefic planet and the 4th bhava has ample strength, astrologers say the mother will have long life.

NOTES.

Regarding the longevity or otherwise of the mother, उत्तरपाराशर has the following sloka.

मातृस्थानेशचन्द्रौ स्वभवनसुहृदन्योन्यतुङ्गाधिरूढौ
दृष्टौ युक्तौ शुभैश्चेदथ यदि शुभयोर्मध्यभागं प्रयातौ ।
यस्यैवं तस्य मातुर्भवति हि शतायुष्यमित्यर्द्धमायु-
र्मिश्रे पापग्रहाणामथ यदि मिलितौ पापभिः स्वल्पमायुः ॥

मातृस्थानाधिपे षष्ठे व्यये वा बलवर्जिते ।
लग्ने पापे पापदृष्टे मातृनाशं वदेद्बुधः ॥ ६३ ॥

Sloka 63. When the lord of the 4th bhava is in the 6th or the 12th and without strength, and when the Lagna is occupied by and aspected by a malefic planet, a shrewd astrologer may predict the loss of the mother.

NOTES.

The following sloka from जातकतत्त्व regarding loss of mother will be of interest:

दुःस्थौ मातृफलपपौ सह निशानाथेन राहुध्वजौ
क्षिप्रं मातृमृतिं वदन्ति मुनयो पापेक्षिते मातृभे ।
दुःस्थे मातृपतौ त्रिपञ्चमगते पापे च तत्क्षेत्रगे
नीचे मन्दगतेऽथवा शिखियुते चन्द्रे च नाशं वदेत् ॥

क्षीणे चन्द्रेऽष्टमे षष्ठे व्यये वा पापसंयुते ।
पाताले पापसंयुक्ते मातृहानिर्न संशयः ॥ ६४ ॥

Sloka 64. When the waning Moon is associated with a malefic planet in the 8th, 6th, or the 12th bhava and when the 4th bhava is occupied by a malefic planet, there will be loss of the mother undoubtedly.

मातृस्थानगते मन्दे पापग्रहनिरीक्षिते ।
रन्ध्रनाथेऽरिनीचस्थे मातृनाशं विनिर्दिशेत् ॥ ६५ ॥

Sloka 65. When Saturn in the 4th bhava is aspected by a malefic planet and when the lord of the 8th bhava occupies depression or inimical house, the astrologer may predict the loss of the mother.

भ्रातृपुत्रगते पापे पातालेशेऽरिनीचगे ।
चन्द्रे पापसमायुक्ते मातृरोगं विनिर्दिशेत् ॥ ६६ ॥

Sloka 66. When a malefic planet is in the 3rd or in the 5th bhava, and when the lord of the 4th is in depression or in an inimical sign, and when the Moon is associated with malefic planets, the astrologer may predict the mother's ailment.

षष्ठेश्वरेण सहितः सुखराशिनाथो
धर्मस्थितो जनकमत्र विटं करोति ।
भाग्याधिपेन सहितो यदि मातृनाथः
सौख्यस्थितो जनकमत्र विटं करोति ॥ ६७ ॥

Sloka 67. The lord of the 4th bhava occupying the 9th bhava in conjunction with the lord of the 6th has the effect of making the father a voluptuary. The lord of the 4th bhava occupying it in conjunction with the lord of the 9th produces the same effect upon the father.

षण्मातृपौ पितृस्थाने पितुश्च व्यभिचारदौ ।
मातृतातारिदेहेशैरेकस्थैः परजातकः ॥ ६८ ॥

Sloka 68. The lords of the 6th and the 4th bhavas in the 9th bhava produce profligacy in the father. If the lords of the 4th, 9th, 6th and the 1st bhavas be together in one bhava, the person born has been begotten in the mother by one other than her husband.

पापेक्षिते पापयुते शशाङ्के दिवाकरे वा यदि केन्द्रराशौ ।
क्रूरे सुखे वा यदि पापदृष्टे जातो नरः स्याद्यदि मातृगामी ॥६९॥

Sloka 69 If the Moon be associated with as well as aspected by a malefic planet or if the Sun occupy a Kendra position and if the 4th bhava be either malefic or aspected by a malefic planet, the person born will be guilty of incest with the mother.

चन्द्रे भृगौ वा केन्द्रस्थे पापदृष्टेऽथवा द्वयोः ।
क्रूरे सुखे मातृगामी यदि वा गुरुदारभाक् ॥ ७० ॥

Sloka 70. When the 4th bhava is represented by a malefic Rasi and the Moon or Venus occupying a Kendra is aspected by a malefic planet, the person born will commit incest with the mother or become addicted to the wife of a venerable elder. The same effect is produced when the Moon and Venus happen to be in a malefic 4th bhava and are aspected by a malefic planet.

सुखस्थे सारषष्ठेशे चन्द्रे माताऽन्यमैथुनी ।
व्यभिचारप्रदो मातुः स राहुर्दिननायकः ॥ ७१ ॥

Sloka 71. If the Moon occupying the 4th bhava be in conjunction with Mars and the lord of the 6th bhava, the mother of the person born will have had intrigues with another. The Sun and Rahu in the 4th bhava will make the mother incontinent.

शीतांशौ राहुकेतुभ्यां युक्ते नीचेन संगमः ।
मन्दयुक्ते तु शूद्रेण वैश्येन बुधयोगतः ॥ ७२ ॥
रवियुक्ते क्षत्रियेण मंत्रिभ्यां द्विजसंगमः ।
एवं चन्द्रः कुजारीशयुक्तस्तत्फलदो भवेत् ॥ ७३ ॥

Slokas 72–73. When the Moon, in the position described in sloka 71, is associated with (1) Rahu or Ketu, the mother intrigues with a low-born person; (2) if with Saturn, the intrigue is with a Sudra; (3) if with Mercury, it is with a Vaisya (4) if with the Sun, the paramour will be a Kshatriya; (5) if with Jupiter or Venus, the lover will be a Brahmin. The Moon associated with Mars and the lord of the 6th bhava in the way described will produce the effect specified in the several cases.

NOTES.

In this connection, compare the following from जातकरत्न.

सहोदरीसङ्गममाहुरन्ये दारेश्वरे शुक्रयुते सुखस्थे ।
पापेक्षिते पापसमागमे वा क्रूरादिषष्ठ्यंशसमन्वितेऽपि ॥
लग्नेश्वरे राहुयुते सपापे शनैश्चरेणापि दिवाकरेण ।
माताऽन्यसक्ता सुखराशिनाथसंयुक्तभांशाधिपतौ तथैव ॥
सुखेश्वरे लग्नगते बलाढ्ये गुर्विन्दुसौम्यास्फुजितैश्च दृष्टे ।
वैशेषिकांशे शुभदृष्टियोगे पतिव्रता तस्य भवेत्सवित्री ॥
तथाविधे शीतकरे सराहौ केतौ सवित्री यदि नीचसक्ता ।
मन्देन युक्ते सति नीचसक्ता वैश्येन सक्ता शशिसूर्ययुक्ते ॥
रव्यान्विते क्षत्रियजातियुक्ता जीवेन युक्ते द्विजपुङ्गवेन ।
भृगोः सुतेनापि तथाविधेन सकृत्फलं तादृशमत्र सत्यम् ॥

चन्द्रोऽनिष्टस्थानगः सानुजेशो जातस्यान्यस्तन्यपानं करोति ।
दुःस्थानस्थौ मातृपित्रर्क्षनाथौ पित्रोर्मृत्युर्लग्ननाथे बलाढ्ये ॥ ७४ ॥

Sloka 74. The Moon occupying an unfavorable position in conjunction with the lord of the 3rd bhava forces the person born to suck the breast of a woman other than his mother. If the lords of the 4th and the 9th bhavas be in a दुःस्थान (Dusthhana) and the lord of the Lagna be strong, the yoga will lead to the death of the parents.

NOTES.

This as well as slokas 79 80, 86, 88, 89 & 90 appear in जातकरत्न.

पितृकर्माधिपे दुःस्थे लग्नेशे बलसंयुते ।
पित्रोरनिष्टकारी स्यात् सीमन्तरहितोऽथवा ॥ ७५ ॥

Sloka 75. When the lord of the 10th place from the पितृभाव (Pithrubhava 9th) is in a दुःस्थान (Dusthhana) and the lord of the Lagna is possessed of strength, the person born is either to become the bane of his parents or has had no सीमन्तसंस्कार (Seemantha samskara).

मातृस्थानेशलग्नेशौ तत्त्रिकोणगतौ यदि ।
तदीशाद्यगो माता पित्रा सह मृता भवेत् ॥ ७६ ॥

Sloka 76. If the lords of the 4th bhava and the Lagna be in Trikona positions with respect to those two bhavas respectively, and if the lord of one of the Trikonas be in the Lagna, the mother of the person born will die along with the father.

मातृलग्नेशपितृपाः केन्द्रकोणस्थिता यदि ।
तद्दशान्तर्दशाकाले जनन्यास्त्वनुमृत्युदाः ॥ ७७ ॥

Sloka 77. If the lords of the 4th, the 1st and the 9th bhavas be in Kendra or Trikona positions, they will, during their dasa and antardasa periods, lead to the mother of the person born following the father in death.

रवीन्दू पितृमातृस्थौ यदि तावेनुमृत्युदौ ।
तदीशेक्षितयुक्ते वा रविसंबन्धिनस्तथा ॥ ७८ ॥

Slok : 78. The Sun and the Moon occupying respectively the 9th and the 4th bhavas will lead to the mother of the person concerned following the father in death. The same is the case when the bhava associated with the Sun has the presence in or the aspect on it of the lords of the 9th and the 4th bhavas.

ये मातृमात्रपतिकारकतत्समेता-
स्तन्मातृराशिगतवीक्षकखेचरेन्द्राः ।
तेपामनिष्टकरखेटदशापहारे
जातस्य मातृमरणं प्रवदन्ति सन्तः ॥ ७९ ॥

Sloka 79. Ascertain the lord as well as the कारक (Karaka) of the 4th bhava and the planets if any associated with them, as also the planets that occupy or aspect the मातृभाव (Mathrubhava). Again find out which of these planets is malefic. During the दशापहार (Dasapahora) period of this last mentioned planet will happen, say the astrologers, the demise of the mother of the person concerned.

मार्तण्डस्फुटतो विशोध्य शशिनं तच्छेपराश्यंशके
जीवे भानुसुते च मातृमरणं तत्कोणगे वा नृणाम् ।
संशोध्यो यमकण्टको हिमकराद्रन्ध्राधिपस्य स्फुटे
तद्राशौ रविनन्दने मृतिरुपैत्यम्बा तदंशे रवौ ॥ ८० ॥

Sloka 80. Subtract the figures of the Moon from those of the Sun; find what Rasi the remainder represents. When Saturn and Jupiter pass through that Rasi and Navamsa or through the triangular positions corresponding thereto, the death of the mother may

take place. Again, find the remainder resulting from the subtraction of यमकण्टक (Yamakantaka) from the lord of the 8th bhava from the Moon. This remainder should indicate a certain Rasi and a Navamsa thereof. When Saturn passes through the Rasi and the Sun through the Navamsa in question, the mother may pass away.

गोपुराद्यंशके जीवे सुखस्थानगतेऽपि वा ।
घनायवृद्धिभावेषु खेटेषु च सुखी भवेत् ॥ ८१ ॥

Sloka 81. When Jupiter has attained a Vaiseshikamsa (*vide* Adhyaya 1 sl. 44) such as Gopura and others, or is in the 4th bhava, and when the other *planets occupy the 2nd, the 11th and the 4th bhavas*, the person born will be happy.

बुधदृष्टियुते सौख्ये सौम्यमध्यगतेऽथवा ।
जीवराश्यंशके वाऽपि पुण्यकर्मरतः सदा ॥ ८२ ॥

Sloka 82. When the 4th bhava has upon it the aspect of Mercury or is between two benefic planets or occupies a Navamsa owned by Jupiter, the person born will be ever engaged in holy works.

सुखस्थितः शोभनराशिगो बली
विलग्नसंबन्धगुणाधिको यदि ।
तज्जातिवर्गेण सुखं निरन्तरं
तदीयधातुप्रियमेति मानवः ॥ ८३ ॥

Sloka 83. If the planet in the 4th bhava be strong and occupies a *benefic Rasi and if its strength* be enhanced by an advantageous connection with the Lagna, then the person concerned will enjoy uninterrupted ease through the instrumentality of a people belonging to the *class which the planet represents* (*vide*

Adhyaya I–sl. 20) and will possess a wealth of the metal appertaining to the same planet (*vide* Adhyaya I, sl. 24).

चतुर्थगो नीचसपत्नयातस्त्वनिष्टभावाधिपतिर्विलग्नात् ।
लग्नेशशत्रुर्यदि तत्प्रकोपात् शरीरसौख्यादिविनाशमाहुः ॥ ८४ ॥

Sloka 84. If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थभावस्थितदर्शिकारका बलान्विता यद्यतिसौख्यहेतुकाः ।
अनिष्टदा नीचसपत्नमूढगाः सुखं शुभेनासुखमन्यखेचरैः ॥ ८५ ॥

Sloka 85. If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थगे भाग्यपतौ सशुक्रे बलाधिके स्याच्चिरकालभोगी ।
शुभान्विते रन्ध्ररिपुव्ययस्थे जातोऽल्पकालं समुपैति सौख्यम् ॥

Sloka 86. If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

सुखचिन्ता गृहेज्याभ्यां मातृचिन्ता सुखेन्दुतः ।
सुगन्धं गृहशुक्राभ्यां वस्त्रवाहनभूषणम् ॥ ८७ ॥

Sloka 87. Every calculation, firstly, in respect to *one's ease and comfort* should be with reference to the 4th house and Jupiter; 2ndly, every thing concerning the mother should be thought of from the 4th bhava and the Moon; 3rdly, all fragrance as well as cloth, vehicle and ornaments should be guessed in reference to the 4th bhava and Venus.

cf. सर्वार्थचिन्तामणि

सुवर्णवस्त्राभरणादियानं शुक्राद्वदेत्तत्सुखराशितो वा ॥

सुखेश्वरे शोभनराशियुक्ते शुक्रेण दृष्टे सति संयुते वा ।
अरातिनीचग्रहदृष्टिहीने सुगन्धमाल्यादिसुखं समेति ॥ ८८ ॥

Sloka 88. If the lord of the 4th bhava occupying a benefic sign be either aspected by or in conjunction with Venus, and at the same time free from the aspect of an *inimical or depressed planet, the person born will* enjoy the pleasure due to ungents, odoriferous flowers and similar appliances.

वीर्यान्विते शीतकरे सुवस्त्रं साहिध्वजे जीर्णतरं समेति ।
कौशेयकं जीवयुते च रत्नचित्रं सशुक्रे सशनौ तु कृष्णम् ॥८९॥

Sloka 89. When the Moon is strong, the person born will have good clothes to wear; if the Moon be associated with Rahu or Ketu, his clothing will be tattered; if associated with Jupiter, the apparel will be of silk; if with Venus, it will be variegated with jewels; and if with Saturn, it will be of a dark colour.

शुक्रेन्दुवर्गसहिते सुखराशिनाथे
शुक्रेण शीतरुचिना सहितेक्षिते वा ।

Adhyaya 1–sl. 20) and will possess a wealth of the metal appertaining to the same planet (*vide* Adhyaya I, sl. 24).

चतुर्थगो नीचसपत्नयातस्त्वनिष्टभावाधिपतिर्विलग्नात् ।
लग्नेशशत्रुर्यदि तत्प्रकोपात् शरीरसौख्यादिविनाशमाहुः ॥ ८४ ॥

Sloka 84. If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थभावस्थितदर्शिकारका बलान्विता यद्यतिसौख्यहेतुकाः ।
अनिष्टदा नीचसपत्नमूढगाः सुखं शुभेनासुखमन्यखेचरैः ॥ ८५ ॥

Sloka 85. If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थगे भाग्यपतौ सशुक्रे बलाधिके स्याच्चिरकालभोगी ।
शुभान्विते रन्ध्ररिपुव्ययस्थे जातोऽल्पकालं समुपैति सौख्यम् ॥

Sloka 86. If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

बन्धुद्वेषी भवेन्नित्यं पापाक्रान्ते रसातले ।
नीचास्तखेटसंयुक्ते शुभदृग्योगवर्जिते ॥ ९३ ॥

Sloka 93. When the 4th bhava is occupied by a malefic, depressed or eclipsed planet and is void of any aspect or conjunction of a benefic planet, the person born will have antipathy to his relations.

cf. जातकरत्न
पापान्विते पापखगे च बन्धौ नीचान्विते वाथ सबन्धुनाथे ।
पापग्रहैर्वीक्षणयोगतश्च विद्वेषकृद्बन्धुमहादियोगात् ॥

सपापे रन्ध्रपे सौख्ये कपटी पापसंयुते ।
स्वोच्चमित्रस्ववर्गस्थे निष्कापट्यं शुभेक्षिते ॥ ९४ ॥

Sloka 94. If the lord of the 8th bhava be associated with a malefic planet and the 4th bhava be occupied by an inauspicious planet, the person born will be deceitful; but if the lord of the 8th bhava be in exaltation, in a friendly house, or in its own or a friendly varga and the 4th bhava be aspected by a benefic planet, the person concerned will be candid.

विशुद्धहृदयः शान्तो हृदयेशे बलान्विते ।
गोपुरांशके वाऽपि मृद्वंशादिसमन्विते ॥ ९५ ॥

Sloka 95. A person will be pure-minded and calm when the lord of the 4th bhava is strong, or has attained Gopura and other Vaiseshikamsas, or is in मृदु (Mridu) and other benefic Shashtyamsas.

वाहनेशे बलयुते वाहनराशौ बलान्विते ।
शुभग्रहेण संदृष्टे वाहनादिफलं वदेत् ॥ ९६ ॥

Sloka 96. When the 4th bhava and its lord possess strength and are aspected by a benefic planet, the

नीचारिपापगगनाटनदृष्टिमुक्ते
पश्चादिवित्तमखिलं लभते मनुष्यः ॥ ९० ॥

Sloka 90. If the lord of the 4th bhava be associated with the Varga of Venus or the Moon, or if it be aspected by or in conjunction with either of the above two planets, and if it be at the same time free from the aspect of a depressed or inimical planet, the person concerned acquires cattle and every other property.

बन्धुस्थानेश्वरे सौम्ये सौम्यग्रहनिरीक्षिते ।
कारके बलसंपूर्णे बन्धुपूज्यो भवेन्नरः ॥ ९१ ॥

Sloka 91. When the lord of the 4th bhava being an auspicious planet is aspected by another auspicious planet, and when the Karaka of that bhava is in full strength, the person born will be esteemed by his kinsmen.

NOTES.

cf. पराशर

बन्धुस्थानेश्वरे सौम्ये शुभग्रहनिरीक्षिते ।
शशिजे लग्नसंयुक्ते बन्धुपूज्यो भवेन्नरः ॥

For the same effect, the following yoga is given in जातकतत्त्व.

लग्नेश्वरे लग्नगते सबन्धुनाथेन युक्ते परमोच्चभागे ।
केन्द्रस्थिते शोभनदृष्टियुक्ते निरीक्षिते वापि स बन्धुपूज्यः ॥

बन्धूपकर्ता तन्नाथे केन्द्रकोणायसंयुते ।
वैशेषिकांशसंयुक्ते पापदृग्योगवर्जिते ॥ ९२ ॥

Sloka 92. A person will befriend his relatives when the lord of the 4th bhava occupies a Kendra or Kona position or the 11th bhava and has attained a Vaiseshikamsa and is free from the aspect of, or association with, a malefic planet.

NOTES.

This sloka is found in जातकरत्न.

आन्दोलिकाभरणदौ सितपूर्णचन्द्रौ
केन्द्रत्रिकोणगृहगौ बलिनौ भवेताम् ।
रक्ताम्बराभरणदः सुरपूजितर्क्षे
चन्द्रे सुरेन्द्रसचिवेक्षितसंयुते वा ॥ १०१ ॥

Sloka 101. Venus and the full Moon having strength and occupying a Kendra or a Trikona position, will give to the person born under their influence the honor of being conveyed in a palanquin. When the Moon occupying a Rasi belonging to Jupiter is either aspected by or in conjunction with Jupiter will lead to the acquisition of a red apparel or jewel.

आन्दोलिकांतुरगलाभमुपैति जातः
शुक्रेन्दुयानपतयस्तनुनाथयुक्ताः ।
एकत्र देवगुरुयानपचन्द्रशुक्राः
केन्द्रत्रिकोणगृहगाश्चतुरन्तयानम् ॥ १०२ ॥

Sloka 102. A person will get a palanquin or a horse to convey him when Venus, the Moon and the lord of the 4th bhava are associated with the lord of the first. If Jupiter, the lord of the 4th bhava, the Moon and Venus be all together in a Kendra or a Kona position, the person concerned will get a vehicle bordered on all sides.

NOTES.

See sloka 118 *infra*. With this as well as the previous sloka compare the following :—

उत्तरपाराशर

चतुर्थपभृगुशुभमिलितौ शुभेनेक्षितौ
परस्परसुहृद्गतौ स्वभवनोच्च भावस्थितौ ।

astrologer may declare the person born will possess vehicles or similar conveniences.

वाहनेशे वाहनस्थे सेन्दुजे शुभवीक्षिते ।
शुभखेचरराश्यंशे वाहनादिफलं वदेत् ॥ ९७ ॥

Sloka 97. When the 4th bhava occupied by its lord in a benefic Navamsa in conjunction with Mercury is aspected by a benefic planet, the astrologer may predict the acquisition of vehicles and other such conveniences on the part of the person born

चन्द्रो विलग्नसंबन्धी वाहनेशसमन्वितः ।
तुरङ्गवाहनं तस्य वदन्ति मुनिपुङ्गवाः ॥ ९८ ॥

Sloka 98. When the Moon is in the Lagna in conjunction with the lord of the 4th bhava, the person born, say the sages, will have a horse to convey him.

द्वितीये वा चतुर्थे वा चन्द्रे शोभनराशिगे ।
शुभखेचरसंयुक्ते समुपैत्यश्ववाहनम् ॥ ९९ ॥

Sloka 99. When the Moon, in conjunction with a benefic planet, occupies the 2nd or the 4th bhava, identical with a benefic Rasi, the person born will have a horse conveyance.

सेन्दौ चतुर्थाधिपतौ विलग्ने लग्नेश्वरेणापि युतेऽश्वलाभः ।
शुक्रेण युक्ते यदि वाहनेशे देहान्विते वारणवाहनं स्यात् ॥ १०० ॥

Sloka 100. When the lord of the 4th bhava occupies the Lagna in conjunction with its (Lagna's) lord and the Moon, the person born will have a horse; but if the lord of the 4th bhava occupies the Lagna in conjunction with Venus, the person concerned will have an elephant to ride on.

यानेशे लाभराशिस्थे सुखे वा लाभगे कुजे ।
अथवा भौमराशिस्थे राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

Sloka 105. When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in स्वक्षेत्र (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

cf, सर्वार्थचिन्तामणि

क्षेत्रेश्वरे लाभगते बलाढ्ये बन्धौ भवे वा क्षितिसूनुयुक्ते ।
भूसूनुराशौ यदि वा सुखेशे राज्यार्थसौख्याभरणादियानम् ॥

लग्नाद्वाहनराशिगस्तदधिपस्तद्वीक्षकश्च त्रयः
स्वोच्चस्वर्क्षसुहृद्गृहेषु बलिनः केन्द्रत्रिकोणायगाः ।
दीर्घायुःशयनासनाम्बरबहुक्षेत्राणि सन्मन्दिरं
बन्धुस्नेहमनोज्ञवाहनयशःसौख्यानि कुर्वन्ति ते ॥ १०६ ॥

Sloka 106. If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they *be also possessed of strength, they secure to the person* concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

स्वोच्चराशिगतश्चान्द्रिः केन्द्रकोणसमन्वितः ।
विद्यावाहनसंपत्तिं करोति विपुलं धनम् ॥ १०७ ॥

Sloka 107 Mercury in exaltation or in Swakshetra (स्वक्षेत्र) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

सुखाश्चतुरमन्दिरं द्विपतुरङ्गमान्दोलिका
भवत्यशुभमिश्रिते तदधिके फलं पूर्ववत् ॥
लग्नवाहेशधर्मेशसम्बन्धे चाश्ववाहनम् ।
शुक्रेणान्दोलिकाप्राप्तिर्गुरुणा गजवाहनम् ॥
केन्द्रायस्वविलग्नकोणसहजस्थौ काव्यवाहेश्वरौ
देवेड्येन्दुविलग्ननाथसहितावन्योन्यभावाश्रितौ ।
अन्योन्यं मतिभाग्यकण्टकगतौ सुस्थानगौ स्वगृहं
पश्यन्तौ यदि दीनवंशजनितोपि स्याच्चतुर्वाहनः ॥

वाहनेशे गुरुयुते चतुरन्तारूपवाहनम् ।
यानेशे सशुभे माने चामरछत्रसंयुतः ॥ १०३ ॥

Sloka 103. When the lord of the 4th bhava is associated with Jupiter, the person born will have a vehicle bordered on all the four sides. When the lord of the 4th bhava occupies the 10th place in conjunction with a benefic planet, the person born will have the appendages of a chowrie and an umbrella.

सुखेश्वरे केन्द्रगते तदीशे लग्नस्थिते वाहनयोगवन्तः ।
कर्मेश्वरे लाभगते तदीशे कर्मस्थिते भूषणयानवन्तः ॥ १०४ ॥

Sloka 104. When the lord of the 4th bhava occupies a Kendra the lord of which is in the Lagna, the persons born will have facilities for keeping a conveyance. When the lord of the 10th bhava is in the 11th, and the lord of this again in the 10th, the person born under the yoga will have ornaments and vehicles.

NOTES.

The 3rd pada of this Sloka in सर्वार्थचिन्तामणि reads differently as follows :—

कर्मेश्वरे लग्नगते तदीशे ॥

यानेशे लाभराशिस्थे सुखे वा लाभगे कुजे ।
अथवा भौमराशिस्थे राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

Sloka 105. When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in स्वक्षेत्र (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

cf. सर्वार्थचिन्तामणि

क्षेत्रेश्वरे लाभगते बलाढ्ये बन्धौ भवे वा क्षितिसूनुयुक्ते ।
भूसूनुराशौ यदि वा सुखेशे राज्यार्थसौख्याभरणादियानम् ॥

लग्नाद्वाहनराशिगस्तदधिपस्तद्वीक्षकश्च त्रयः
स्वोच्चस्वर्क्षसुहृद्गृहेषु बलिनः केन्द्रत्रिकोणायगाः ।
दीर्घायुःशयनासनाम्बरबहुक्षेत्राणि सन्मन्दिरं
बन्धुस्नेहमनोज्ञवाहनयशःसौख्यानि कुर्वन्ति ते ॥ १०६ ॥

Sloka 106. If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with *their exaltation, their own or friendly signs, and if they'* be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

स्वोच्चराशिगतश्चान्द्रिः केन्द्रकोणसमन्वितः ।
विद्यावाहनसंपत्तिं करोति विपुलं धनम् ॥ १०७ ॥

Sloka 107 Mercury in exaltation or in Swakshetra (स्वक्षेत्र) *identical with a Kendra or a Trikona place from* the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

NOTES.

For the same effect see the following from उत्तरपाराशर.

विद्यास्थानाधिनाथामृतकिरणसुतौ दुष्टभावान्विहाय
स्वोच्चान्योन्याधिमित्रस्थितिनिलयगतौ वीक्षितौ चेच्छुभैर्वा ।
दृष्टौ युक्तौ क्रमेणामरगुरुभृगुचन्द्रेतरैर्भूरिविद्यः
शास्त्राध्यायी कवीन्द्रप्रभवति नितरां मान्त्रिकः कौशली च ॥

लग्नेशात्सुखनाथतद्भवनगौ भाग्येशभाग्यस्थितौ
चत्वारः शुभवर्गगाः सुबलिनस्ते लग्नसंबन्धिनः ।
अन्योन्याश्रितवीक्षिता यदि महीपालश्चिरायुः सुखी
तेजस्वी चतुरन्तयानविपुलश्रीराजचिह्नाङ्कितः ॥ १०८ ॥

Sloka 108. If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

ग्रहास्त्रयः स्थानबलाधिकाश्चेद्विचित्ररत्नाभरणादिसौख्यम् ।
खेटद्वये वीर्ययुते विलग्ने तदीयपाके समुपैति सौख्यम् ॥१०९॥

Sloka 109. If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्थानबल-Stthanabala) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed of strength in the Lagna, the person born will be happy in their respective dasa periods.

उक्तस्थानत्रयेष्वेको बली वाहनराशिपः ।
लग्नलग्नेशसंबन्धी तद्दशा वाहनप्रदा ॥ ११० ॥

Sloka 110. If the lord of the 4th house occupy singly and in strength one of the three positions mentioned in sloka 108, *supra (i.e. 1st, 4th and 9th bhavas)* and be associated *with the Lagna or its lord,* the dasa *period of the planet in question will lead* to the acquisition of vehicles.

चतुर्थधर्मायधनाधिनाथा विलग्नसम्बन्धबलाधिकाश्चेत् ।
तदीयपाके समुपैति राज्यं क्रमेण भाग्यं धनलाभमर्थम् ॥ १११ ॥

Sloka 111. *If the lords of the 4th,* 9th, *11th and* the 2nd bhavas be related to the Lagna in some way and have strength, they *will*, in their several dasa periods, respectively lead to the acquisition of a kingdom, good fortune, accession of wealth and property.

ते चत्वारोऽधिकबलयुता देहसम्बन्धिनश्चे-
देतत्सर्वं भवति विपुलं दुर्बला दुःखदाः स्युः ।
मिश्रं मिश्रैस्तनुपरिपवः कारको भावनाथो
भावाक्रान्तो विगतबलिनश्चेदतिक्लेशदास्ते ॥ ११२ ॥

Sloka 112. If the four planets (mentioned in the previous sloka) have superior strength and be connected *with the Lagna in some way,* all this *will take place on* a large scale; if they be all weak, they will produce misery. The effect will be mixed *if their strength be* of a mixed character. *If the* Karaka of the bhava concerned, its lord and the planet occupying it be *inimical* to the lord of the Lagna and be weak, they will prove exceedingly troublesome.

NOTES.

For the same effect see the following from उत्तरपाराशर.

विद्यास्थानाधिनाथामृतकिरणसुतौ दुष्टभावान्विहाय
स्वोच्चान्योन्याधिमित्रस्थितिनिलयगतौ वीक्षितौ चेच्छुभैर्वा ।
दृष्टौ युक्तौ क्रमेणामरगुरुभृगुचन्द्रेतरैर्भूरिविद्यः
शूराव्यापी कवीन्द्रप्रभवति नितरां मान्त्रिकः कौशली च ॥

लग्नेशात्सुखनाथतद्भवनगौ भाग्येशभाग्यस्थितौ
चत्वारः शुभवर्गगाः सुबलिनस्ते लग्नसंबन्धिनः ।
अन्योन्याश्रितवीक्षिता यदि महीपालश्चिरायुः सुखी
तेजस्वी चतुरन्तयानविपुलश्रीराजचिह्नाङ्कितः ॥ १०८ ॥

Sloka 108. If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

ग्रहास्त्रयः स्थानबलाधिकाश्चेद्विचित्ररत्नाभरणादिसौख्यम् ।
खेटद्वये वीर्ययुते विलग्ने तदीयपाके समुपैति सौख्यम् ॥१०९॥

Sloka 109. If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्थानबल-Sthanabala) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed of strength in the Lagna, the person born will be happy in their respective dasa periods.

If the planets referred to above occupying a दुःस्थान (Dusthhana) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

बन्धुकर्मगृहाधीशौ लाभस्थानगतेक्षकौ ।
बलवन्तौ यदि स्यातां सर्वभाग्यफलप्रदौ ॥ ११६ ॥

Sloka 116. If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभस्थौ सुखभाग्येशौ पश्यन्तौ वा सुखस्थलम् ।
वाहनी सर्वभाग्याढ्यो राजप्रीतिकरो भवेत् ॥ ११७ ॥

Sloka 117. If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have *many* vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराशीशौ लग्नसंबन्धिनौ यदि ।
जीवदृष्टियुतौ तस्य राजवश्यादिभूषणम् ॥ ११८ ॥

Sloka 118. If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

See sloka 102 *first half supra.*

शुभवाहनराशीशौ शुभखेचरसंयुतौ ।
बहुसेनाधिपः श्रीमान् बलिनौ यदि जायते ॥ ११९ ॥

वाहनेशेऽरिनीचस्थे दुःस्थे धर्माधिपेक्षिते ।
सुदुर्वाहनसंप्राप्तिश्चलवाहनतापि वा ॥ ११३ ॥

Sloka 113. When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःस्थान (Dusthhana) and is aspected by the lord of the 9th bhava, there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.

cf. सर्वार्थचिन्तामणि

दुःस्थे विमूढे यदि वाहनेशे भाग्येश्वरेणापि समीक्षिते वा ।
दुर्वाहनी चंचलवाहनी वा लाभाधिपेनापि समीक्षिते वा ॥

धर्मकर्मविलग्नस्थास्तुङ्गोपगशुभग्रहाः ।
लग्नाधिपेन संदृष्टा यानान्ते दुःखमाप्नुयात् ॥ ११४ ॥

Sloka 114. If the planets in the 9th, 10th and the 1st bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

cf. सर्वार्थचिन्तामणि

कर्मभाग्यविलग्नेषु स्वोच्चे सौम्यग्रहाः स्थिताः ।
दृष्टेषु वा लग्नपेन यानान्ते दुःखमाप्नुयात् ॥

जीवे वा सुखपे शुभग्रहयुते लग्नात्तपःस्थानगे
सौम्यर्क्षे नरवाहनं चिरतरं राजप्रतापान्वितम् ।
दुःस्थे पापयुतेऽस्तनीचरिपुगे यानादिसाम्यं न हि
स्वर्क्षे सर्वबलाधिके चिरसुखं चान्दोलिकारोहणम् ॥ ११५ ॥

Sloka 115. If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

If the planets referred to above occupying a दुःस्थान (Dusthhana) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

बन्धुकर्मगृहाधीशौ लाभस्थानगतेक्षकौ ।
बलवन्तौ यदि स्यातां सर्वभाग्यफलप्रदौ ॥ ११६ ॥

Sloka 116. If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभस्थौ सुखभाग्येशौ पश्यन्तौ वा सुखस्थलम् ।
वाहनी सर्वभाग्याढ्यो राजप्रीतिकरो भवेत् ॥ ११७ ॥

Sloka 117. If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराशीशौ लग्नसंबन्धिनौ यदि ।
जीवदृष्टियुतौ तस्य राजवश्यादिभूषणम् ॥ ११८ ॥

Sloka 118. If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

See sloka 102 *first half supra.*

शुभवाहनराशीशौ शुभखेचरसंयुतौ ।
बहुसेनाधिपः श्रीमान् बलिनौ यदि जायते ॥ ११९ ॥

वाहनेशेऽरिनीचस्थे दुःस्थे धर्माधिपेक्षिते ।
सुदुर्वाहनसंप्राप्तिश्चलवाहनतापि वा ॥ ११३ ॥

Sloka 113. When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःस्थान (Dusthhana) and is aspected by the lord of the 9th bhava, there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.

cf. सर्वार्थचिन्तामणि

दुःस्थे विमूढे यदि वाहनेशे भाग्येश्वरेणापि सवीक्षिते वा ।
दुर्वाहनी चञ्चलवाहनी वा लग्नाधिपेनापि समीक्षिते वा ॥

धर्मकर्मविलग्नस्थास्तुङ्गोपगशुभग्रहाः ।
लग्नाधिपेन संदृष्टा यानान्ते दुःखमाप्नुयात् ॥ ११४ ॥

Sloka 114. If the planets in the 9th, 10th and the 1st bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

cf. सर्वार्थचिन्तामणि

कर्मभाग्यविलग्नेषु स्वोच्चे सौम्यग्रहाः स्थिताः ।
दृष्टेषु वा लग्नपेन यानान्ते दुःखमाप्नुयात् ॥

जीवे वा सुखपे शुभग्रहयुते लग्नात्तपःस्थानगे
सौम्यर्क्षे नरवाहनं चिरतरं राजप्रतापान्वितम् ।
दुःस्थे पापयुतेऽस्तनीचरिपुगे यानादिभाग्यं न हि
स्वर्क्षे सर्वबलाधिके चिरसुखं चान्दोलिकारोहणम् ॥ ११५ ॥

Sloka 115. If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

सशुक्रजीवो गेहेशो भाग्यस्थो भाग्यपे सुखे ।
केन्द्रत्रिकोणयोर्वाऽपि बहुवाहनदेशभाक् ॥ १२३ ॥

Sloka 123. If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

लग्नकेन्द्रस्थिते सौम्ये धर्मे तुङ्गग्रहाश्रिते ।
धनेशे केन्द्रमापन्ने योगः सिंहासनप्रदः ॥ १२४ ॥

Sloka 124. If a benefic planet be in the Lagna-Kendra, *i.e.* Lagna itself, and the 9th bhava be occupied by a planet *in* exaltation and when *the lord* of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

cf. जातकरत्न
सौम्ये विलग्ने बलपूर्णयुक्ते धर्मान्विते शोभनखेचरेन्द्रे ।
स्वोच्चस्थिते वित्तपतौ च केन्द्रे सिंहासनप्राप्तिमुदाहरन्ति ॥

भाग्ये शुभेक्षिते केन्द्रे शुभैः सह धनाधिपे ।
उच्चग्रहे द्वितीयस्थे जन्म सिंहासनप्रदम् ॥ १२५ ॥

Sloka 125. When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a *Kendra*, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

cf. जातकरत्न
सौम्येक्षिते धर्मगृहे तु केन्द्रे सवित्तपे शोभनखेचरेन्द्रे ।
उच्चस्थितो वित्तगृहस्थितश्चेत्सिंहासनप्राप्तिमुदाहरन्ति ॥

लग्नवाहनभाग्येशाः कर्मस्थाः कर्मपस्तनौ ।
लग्नं पश्यति वा खेटः सिंहासनफलप्रदः ॥ १२६ ॥

Sloka 119. If the lords of the 9th and the 4th bhavas be strong and associated with benefic planets, the person born will be opulent and in command of a numerous army.

cf. जातकरत्न

सौख्याधिपे शोभनखेचरेण भाग्येश्वरेणापि युतेऽथवा स्यात् ।
सेनाबहुत्वं समुपैति जातो बहुस्वदेशाभरणार्थयानम् ॥

भाग्यस्थिते वाहनराशिनाथे सशुक्रजीवे शुभखेटराशौ ।
भाग्याधिपे कोणचतुष्टये वा बहुप्रदेशाभरणार्थयानम् ॥ १२० ॥

Sloka 120. If the lord of the 4th bhava be in the 9th, identical with a sign owned by a benefic planet, and in conjunction with Jupiter and Venus, and if the lord of the 9th bhava be in a Kona or a Kendra position, the person born will have ornaments, wealth and vehicles collected from many countries.

कामारियानसहजतपोलग्नव्ययेश्वराः ।
सुताधिपेन संयुक्तास्त्वसंख्याकरदेशभाक् ॥ १२१ ॥

Sloka 121. If the lords of the 7th, 6th, 4th 3rd, 9th, 1st and the 12th bhavas be in conjunction with the lord of the 5th bhava, the person born will possess lands teeming with numberless mines.

सुखाधिपो देवगुरुः सितो वा बली विलग्नाभनमोपयातः ।
त्रिकोणकेन्द्रोपगतः शुभेशः समेति जातो बहुवाहनानि ॥ १२२ ॥

Sloka 122. If the lord of the 4th bhava being Jupiter or Venus occupy the 9th bhava from the Lagna in great strength, and if the lord of the 9th bhava be in a Kendra or Trikona position, the person born will get many vehicles.

सशुक्रजीवो गेहेशो भाग्यस्थो भाग्यपे सुखे ।
केन्द्रत्रिकोणयोर्वाऽपि बहुवाहनदेशभाक् ॥ १२३ ॥

Sloka 123. If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will *possess many vehicles and lands.*

लग्नकेन्द्रस्थिते सौम्ये धर्मे तुङ्गग्रहाश्रिते ।
धनेशे केन्द्रभावस्थे योगः सिंहासनप्रदः ॥ १२४ ॥

Sloka 124. If a benefic planet be in the Lagna-Kendra, *i.e.* Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

cf. जातकरत्न

सौम्ये विलग्ने बलपूर्णयुक्ते धर्मान्विते शोभनखेचरेन्द्रे ।
स्वोच्चस्थिते वित्तपतौ च केन्द्रे सिंहासनप्राप्तिमुदाहरन्ति ॥

भाग्ये शुभेक्षिते केन्द्रे शुभैः सह धनाधिपे ।
उच्चग्रहे द्वितीयस्थे जन्म सिंहासनप्रदम् ॥ १२५ ॥

Sloka 125. When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation *is in the 2nd bhava, the birth in* such a yoga is likely to lead to a throne.

cf. जातकरत्न

सौम्येक्षिते धर्मगृहे तु केन्द्रे सवित्तपे शोभनखेचरेन्द्रे ।
उच्चस्थितो वित्तगृहस्थितश्चेत्सिंहासनप्राप्तिमुदाहरन्ति ॥

लग्नवाहनभाग्येशाः कर्मस्थाः कर्मपस्तनौ ।
लग्नं पश्यति वा खेटः सिंहासनफलप्रदः ॥ १२६ ॥

Sloka 126. If the lords of the 1st, 4th and the 9th bhavas be in the 10th, and the lord of the latter occupy or aspect the Lagna, the effect of the yoga will be a throne.

cf. जातकरत्न

भाग्येशलग्नेशचतुर्थनाथाः कर्मस्थिता नीचमौढ्यादिहीनाः ।
कर्मेश्वरेणापि युते विलग्ने सिंहासनप्राप्तिमुदाहरन्ति ॥

कर्मलग्नसुखाधीशाः कर्मस्थानगता यदि ।
कर्मपो लग्नसंबन्धी सिंहासनपतिर्भवेत् ॥ १२७ ॥

Sloka 127. If the lords of the 10th, 1st and the 4th bhavas occupy the 10th bhava and the lord of the last mentioned be some way connected with the Lagna, the person born in the yoga will become the master of a throne.

NOTES.

Some books read, "शुभाधीशाः" in place of "सुखाधीशाः".

गुरुशुक्रशुभाधीशाः केन्द्रकोणायगा यदि ।
अनेकयानसम्पन्नो मण्डलाधिपतिर्भवेत् ॥ १२८ ॥

Sloka 128. If Jupiter, Venus and the lord of the 9th bhava be in a Kendra or Kona position, or in the 11th bhava, the person born will have an abundance of vehicles and become a monarch.

यानेशकर्मोपगतौ बलिष्ठौ धर्मेशदृष्टौ यदि तद्युतौ वा ।
परस्परक्षेत्रसमागतौ वा सिंहासनप्राप्तिकरौ भवेताम् ॥ १२९ ॥

Sloka 129. If the lord of the 4th bhava and the planet occupying the 10th possess most strength and be aspected by or in conjunction with the lord of the 9th bhava, or if they be each in the other's house, they will pave the way to the attainment of a throne.

तद्दशान्तर्दशाकाले तद्राशिपदशागमे ।
तदीयभुक्तिसंप्राप्ते सिंहासनपतिर्भवेत् ॥ १३० ॥

Sloka 130. The person referred to in the preceding sloka will become the occupant of a throne when, in the main dasa (दशा) of the lord of the 4th bhava, its own antardasa (अन्तर्दशा) sets in, and when during the progress of this antardasa, the vidasa (विदशा) and within it the upadasa (उपदशा) of the lord of the 10th bhava is reached.

शुभोदयेशौ सुखराशियातौ सुखाधिपो लग्नगतः शुभर्क्षे ।
अतीव सौख्यं समुपैति नित्यं सपत्नयातो यदि शत्रुभाग्यम् १३१

Sloka 131. If the lords of the 9th and the 1st bhavas occupy the 4th and the lord of the latter be in the Lagna identical with a benefic Rasi, the person born will always enjoy happiness. But if the lord of the 4th bhava happen to be in the 6th and the other conditions obtain as in the above yoga, he will be overtaken by misfortune—a fate that usually befalls an enemy or a hostile person.

सपत्नभावाधिपतौ तपःस्थे शुभैरदृष्टे बलसंयुते वा ।
स्वकीयभाग्यादिकमल्पकालं ददाति शत्रौ सुखनाथदाये ॥ १३२ ॥

Sloka 132. If the lord of the 6th bhava be in the 9th unaspected by benefic planets or possessed of much strength, the person born under the yoga will have to surrender, for some time, during the dasa period of the lord of the 4th bhava, his whole fortune to his enemy.

सुखाधिपे सौमनखेटयुक्ते तदीयपाकान्तमरातिगं तत् ।
पापान्विते तस्य दशावसाने पुनः स्वभाग्यं समुपैति सर्वम् ॥१३३॥

Sloka 133. If, under the conditions set forth in

the previous sloka, a benefic planet be in conjunction with the lord of the 4th bhava, the whole fortune of the person concerned will be with the enemy during the whole of the dasa period of the latter planet. But if the planetary conjunction be malefic, the fortune will return to its former owner at the concluding portion of the dasa of the lord of the 4th bhava.

क्षेत्रस्थाने शुभक्षेत्रे तदीशे शुभसंयुते ।
तत्कारके तथा प्राप्ते बहुक्षेत्रधनान्वितः ॥ १३४ ॥

Sloka 134. If the 4th bhava be a benefic Rasi and its lord be in conjunction with a benefic planet and the Karaka of the bhava also holds a similar position, the person born will have much land and wealth.

क्षेत्रेश्वरे नीचसपत्नभागे कालाग्निशूलान्तकषष्ठिभागे ।
पापान्विते पापसमीक्षिते वा क्षेत्रादिनाशं कथयन्ति तज्ज्ञाः ॥

Sloka 135. If the lord of the 4th bhava occupying a depression or an inimical varga has attained any one of the malefic 60th portions of a sign, *viz.* Kalagni, Sula, or Antaka (kala) and if it be also in conjunction with or aspected by malefic planets, the yoga will lead to the loss of lands and other such sources of livelihood, say the astrologers.

क्ष्माधिपस्य गृहपो यदि शत्रुखेट-
स्तत्पाकभुक्तिसमये गृहभूमिनाशम् ।
यानेशभुक्तिसमये निजबन्धुहानिः
शन्यारमान्दिसुतभुक्तिरनर्थहेतुः ॥ १३६ ॥

Sloka 136. If the planet owning the sign occupied by the lord of the Lagna be an enemy, there will be loss of land and house when, in the dasa period of the planet,

its own भुक्ति (Bhukti) sets in When the Bhukti of the lord of the 4th bhava in the main dasa referred to approaches, the person concerned will become bereft of some relative; and the Bhukti, in the same dasa, of a planet in conjunction with Saturn, Mars or Mandi will occasion disasters.

वित्तेशः ससुखाधिपो नवमगः सौम्यान्वितः सौम्यभे
नि ेपं समुपैति लाभधनपौ पातालराशिस्थितौ ।
तन्नाथः शुभराशिगः शुभयुतो निक्षेपसिद्धिर्भवेत्
लाभेशः सुखराशिगः शुभयुतो निक्षेपवित्तप्रदः ॥ १३७ ॥

Sloka 137. If the lords of the 2nd and the 4th bhavas occupy, in conjunction with a benefic planet, the 9th bhava identical with a benefic Rasi, the person born will come by a treasure laid under-ground. Again if the lords of the 11th and the 2nd bhavas be in the 4th, and the lord of the last-mentioned bhava be in a benefic sign in conjunction with a benefic planet, the acquisition of hidden treasure will be the result. Thirdly, the lord of the 11th bhava occupying the 4th in conjunction with a benefic planet is a giver of wealth concealed underground.

NOTES.

This appears in जातकरत्न.

अर्थव्ययगृहाधीशा नाशगाः पापसंयुताः ।
यावद्भिरशुभैर्युक्तास्तावद्गेहालसत्वदाः ॥ १३८ ॥

Sloka 138. The lords of the 2nd, 12th and the 4th bhavas occupying the 8th in conjunction with malefic planets occasion languidness in the house which will increase in proportion to the number of evil planets conjoined.

पापेऽहौ वा पापदृष्टे सुखे गेहसुखार्तिभाक् ।
नीचेऽर्कारौ कुलेऽर्के वा सुखे स्यादगृहो नरः ॥ १३९ ॥

Sloka 139. If a malefic planet or Rahu in the 4th bhava be aspected by an evil planet, the person born will be a sufferer in the matter of domestic comforts. If Mars or the Sun occupying the 4th bhava be in depression or in an inimical house, the person concerned will be houseless.

नीचेऽस्तगे वा गेहस्थे कूपाम्ब्वादौ पतिष्यति ।
सुखे पापे पापभाक् स्यात् सुखे मन्दे सुखक्षयः ॥ १४० ॥

Sloka 140. If the planet in the 4th bhava be depressed or eclipsed, the person born will slip into a well or some such reservoir. If there be a malefic planet in the 4th bhava, he will experience misfortunes. If Saturn occupy it, there will be loss of comfort and happiness.

गृहेशे व्ययगे लग्नादन्यगेहोऽन्यदेशगः ।
रन्ध्रे गृहाद्यभावो वा षष्ठे ज्ञात्यादिसद्मगः ॥ १४१ ॥

Sloka 141. If the lord of the 4th bhava from the Lagna occupy the 12th, the person born will lodge in a stranger's house in a foreign land; if it occupy the 8th bhava, there will be no house etc., owned or tenanted by him; if the planet be in the 6th bhava, he will lodge in a house of which the master is a paternal relation, such as an uncle, a cousin, etc.

अयत्नतो मन्दिरलाभदः स्यात् चतुर्थपस्तत्र बलाधिको वा ।
दुःस्थानगो दुर्बलान्वितश्चेदालस्यगेहं ग्रहपीडितं वा ॥ १४२ ॥

Sloka 142. The lord of the 4th bhava occupying it or any other strong planet therein will easily lead to the

acquisition of a house. If the lord of the 4th bhava occupy a दुःस्थान (Dusthhana) or if the planet occupying the 4th bhava has strength for evil (as an adversary), the house falling to the lot of the person born will be either crazy or haunted.

षट्त्रिव्ययाष्टमोपेता व्ययवित्तगृहाधिपाः
यावत्पापसमोपेतास्तावद्गृहविनाशदाः ॥ १४३ ॥

Sloka 143. The lords of the 12th, the 2nd and the 4th bhavas occupying the 6th, the 3rd, the 12th and the 8th bhavas from the Lagna, lead to the loss of a house in proportion to the number of malefic planets in conjunction with them.

लग्नत्रिकोणकेन्द्रस्था यावद्बलसमन्विताः ।
तावत्संख्याकगेहानां सामीचीन्यं वदेद्बुधः ॥ १४४ ॥

Sloka 144. A wise astrologer may assert the sound condition of as many houses as there are planets in the Trikonas and Kendras from the Lagna.

cf. 'पराशर

केन्द्रत्रिकोणेषु शुभग्रहेण युते समीचीनगृहाभिलब्धिः ।

चतुर्थभावाधिपतौ विलग्नाद् व्ययस्थिते जीर्णगृहं समेति ।
त्रिकोणकेन्द्रोपगते बलाढ्ये विचित्रगेहं रुचिरं तदाहुः ॥१४५॥

Sloka 145. If the lord of the 4th bhava *occupy the* 12th from the Lagna, the person born will have a dilapidated house; but if the planet be in a Trikona or a Kendra and possess great strength, the house would be lovely and of many hues.

तृतीये सौम्यसंयुक्ते गेहेशे बलसंयुते ।
गोपुराद्यंशगे चाऽपि समेति दृढमन्दिरम् ॥ १४६ ॥

Sloka 146. When the 3rd bhava is occupied by a benefic planet and the lord of the 4th bhava is strong,

the person born will possess a strong house; the same will be the case when the lord of the 4th bhava has attained Gopura and other benefic Vargas.

आज्ञाक्रियाक्षेत्रविनाशमाहुराज्ञेश्वरे गेहगते सपापे ।
क्रूरांशके मृत्युकरादिभागे रन्ध्रेश्वरेणापि युते तथैव ॥ १४७ ॥

Sloka 147. If the lord of the 10th bhava associated with a malefic planet occupy the 4th, the astrologers say the person born will become bereft of lands and obedient service. The same effect is produced if the lord of the 10th occupy the 4th in a malefic Navamsa and in such a baneful shashtyamsa as मृत्युकर (Mrityukara) and be at the same time in conjunction with the lord of the 8th bhava.

तृतीये सौम्यसंयुक्ते गेहेशे सबलान्विते ।
लग्नेशे बलसंपूर्णे हर्म्यं प्राकारसंयुतम् ॥ १४८ ॥

Sloka 148. When the 3rd bhava is occupied by a benefic planet and when the lords of the 4th and the 1st bhavas are in strength, the person born will be in possession of a mansion with encircling walls.

पारावतांशके गेहनाथे गुर्विन्दुवीक्षिते ।
गोपुरांशके वाऽपि दैविकं गृहमादिशेत् ॥ १४९ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते
जातकपारिजाते द्वादशोऽध्यायः ॥

Sloka 149. If the lord of the 4th bhava be in a पारावतांश (Paravatamsa), or being aspected by Jupiter and the Moon has attained Gopura or other अंश (amsa), the astrologer should declare the possession on the part of the person born of a divine abode (Temple ?).

Thus ends the XIIth Adhyaya, &c.,

जातकपारिजाते त्रयोदशोऽध्यायः

॥ पञ्चषष्ठभावाध्यायः ॥

Adhyaya XIII.

THE EFFECTS OF THE 5TH AND THE 6TH BHAVAS.

॥ अथ पञ्चमभावफलम् ॥

पुत्राद्देवमहीपपुत्रपितृधीपुण्यानि संचिन्तये-
द्यात्रामस्तसुतस्वकर्मभवनैर्दूराटनं रिःफतः ।
लग्नाद्बन्धुदिनेशतः पितृसुखं जीवात्मजस्थानतः
पुत्रप्राप्तिरनङ्गवित्तपसितैः स्त्रीसंपदश्चिन्तयेत् ॥ १ ॥

Sloka 1. It is from the 5th bhava that an astrologer should think about a person's tutelary deity, sovereign, son, father, intelligence and religious merit. A pilgrimage has to be guessed with reference to the 7th, the 5th, the 2nd and the 10th bhavas. Any *wandering to a far-off place should be ascertained from the* 12th bhava. The father's happiness may be known with reference to the 1st and the 4th bhavas and the Sun. The acquisition of children is to be determined in connection with Jupiter and the 5th bhava. The wife's accomplishments, the astrologer may predict through the 7th bhava, the lord of the 2nd and Venus.

cf. जातकाभरण

बुद्धिप्रबन्धात्मजमन्त्रविद्याविनेयगर्भस्थितिनीतिसंस्थः ।
सुताभिधाने भवने नराणां होरागमज्ञैः परिचिन्तनीयम् ॥

लग्नादात्मनि पुंग्रहेक्षितयुते पुंदेवताराधनं
युग्मे शुक्रनिशाकरेक्षितयुते स्त्रींदेवतामिच्छति ।
भानौ भास्करमुख्यमिन्दुसितयोर्गौरीं कुमारं कुजे
विष्णुं चन्द्रसुते गुरौ शशिधरं शन्यादियोगे परान् ॥२॥

Sloka 2. If the 5th bhava from the Lagna be occupied or aspected by a male planet, the person born will adore a male deity. If the 5th bhava be an even Rasi and aspected or occupied by the Moon or Venus, he will prefer to worship a female deity. If the planet aspecting or occupying the 5th bhava be the Sun, the deity worshipped will be the Sun chiefly; if the Moon or Venus, the goddess गौरी (Gouri) will be adored; if Mars, it will be Kartikeya; if Mercury, the object of adoration will be Vishnu; if Jupiter, it will be Siva. If the 5th bhava be in conjunction with or aspected by Saturn or others, *viz.*, Rahu or Ketu, the person will worship other deities.

NOTES.

This sloka appears in सर्वार्थ.

The word आत्मन् (Athman) denots the 5th bhava. *cf.* फलदीपिका.

तनयं सचिवं तथात्मबुद्धी भविष्यत् ॥

लग्नाधिपस्यात्मपतौ सपत्ने तद्देवभक्तिः सुतनाशहेतुः ।
समानता सौम्यतरे सुहृत्वे तद्देवतापारकृपामुपैति ॥ ३ ॥

Sloka 3. Devotion to the deity indicated by the lord of the 5th bhava leads to the loss of children when the planet is inimical to the lord of the Lagna. If the lord of the 5th bhava be not inimical but more propitious, the effect would be even. But if there would be friendship between the lords of the 5th and the 1st bhavas, he will, by worshipping the deity indicated by

the lord of the 5th bhava, secure the infinite grace of that deity.

राजस्थाने गुरुबुधसितैरीक्षिते संयुते वा
तद्राशीशे बलवति नृपप्रीतिसम्पत्तिमेति ।
पापाक्रान्ते विगतबलिनि स्वामिनि क्रूरभागे
जातो विद्याविनयगुणधीराजसन्मानहीनः ॥ ४ ॥

Sloka 4. If the 5th bhava be occupied or aspected by Jupiter, Mercury and Venus, and if the lord of that bhava be strong, the person born will get into the good graces of his sovereign. But if the 5th bhava be occupied by a malefic planet and its lord being void of strength, occupy a malefic portion of a sign, the person born will be void of learning, education, virtues, intelligence and royal favor.

लग्ने यानपतौ सुखे तनुपतौ दृष्टेऽथवा खेचरैः
संयुक्ते तु चतुष्पदस्य जननं राहुध्वजाभ्यामजः ।
गोजन्मार्यसितेन्दुभिश्च महिषी मन्देन दृष्टे युते
जातः पादपुरःसरं तनुपतिर्माने तनौ भोगिराट् ॥ ५ ॥

Sloka 5. If the lord of the 4th bhava be in the Lagna and the lord of the latter occupy the 4th and be aspected by or in conjunction with other planets, the birth of a quadruped will take place. If the planets, aspecting or in conjunction, be Rahu or Ketu, the creature born will be a goat; if those planets be Jupiter, Venus or the Moon, the birth will be of a cow; the creature born will be a buffalo if the planet, aspecting or in conjunction with the lord of the Lagna be Saturn. If the lord of the Lagna be in the 10th and Rahu in the Lagna, the creature will come out from the womb with the legs foremost.

वित्तास्तगौ पंचमथाननाथौ पापेक्षितौ पापसमन्वितौ वा ।
पुंसत्रिभागे पुरुषग्रहेन्द्रे जाताः कपिक्रोडबिडालकाद्याः ॥ ६ ॥

Sloka 6. If the lords of the 5th and the 4th bhavas occupy the 2nd and the 7th severally or conjointly, and be aspected by or in conjunction with a malefic planet and when a male planet is in a Drekkana owned by a male sign, the creatures born will be monkeys, pigs, cats and the like.

तस्मिन्मन्दबुधेक्षिते तु जननं पिण्डाकृतिर्वाकृपतिः
साहिर्दुर्बलवीक्षितो यदि महीदेवान्वयो नैचयकृत् ।
एकस्था गुरुराहुमानुतनयाः शुक्रेन्दुपुत्रेक्षिताः
शूद्रोऽपि द्विजतौल्यमेति निखिलां विद्यामुपैति द्विजः ॥ ७ ॥

Sloka 7. When the Drekkana referred to in the preceding sloka is aspected by Saturn and Mercury, the birth will be something in the from of a lump or a round mass. If Jupiter in conjunction with Rahu be united there and be aspected by a weak planet the person born will be of the Brahmana caste and will stoop to do vile acts not becoming his birth. If Jupiter, Rahu and Saturn be united there and be aspected by Venus and Mercury, the person born though a Sudra will attain to equality with a Brahmin, and as a twice-born will receive instruction in every science.

लग्नात्पुत्रकलत्रभे शुभपतिप्राप्तेऽथवाऽऽलोकिते
चन्द्राद्वा यदि सम्पदस्ति हि तयोर्ज्ञेयोऽन्यथाऽसम्भवः ।
पाथोनोदयगे रवौ रविसुतो मीनस्थितो दारहा
पुत्रस्थानगतश्च पुत्रमरणं पुत्रोऽवनेर्यच्छति ॥ ८ ॥

Sloka 8. A person can have prosperity (sons, wife, etc.), according as the 5th or the 7th house calculated from the Lagna or the Moon at the time of his birth is occupied or aspected by a benefic planet or by its lord; if otherwise, he can have no son or wife. If, when the Sun occupies Virgo identical with the rising sign, Saturn is in Pices, the latter planet will cause the death of his wife. And Mars in the 5th house in the previous yoga brings about the death of the son.

NOTES.

This sloka has been taken from बृहज्जातक (Brihat Jataka).

If the ruler of the 9th house is placed in the 5th or the 7th bhava from the Lagna, it will bring all kinds of prosperity. The same holds good for the Moon This is one interpretation. Here शुभ (Subha) is taken to mean the 9th house.

Second interpretation. It Jupiter, the Master of Benefics (शुभानां पतिः–Subhanam patihi) is placed in the 5th or the 7th house from the Lagna or the Moon, the yoga causes also every kind of prosperity.

Third interpretation. If planets ruling the इष्टस्थानाः (Ishtasthanas, *viz.*, places other than the 3rd, the 6th, the 8th and the 12th) be placed in the 5th and 7th houses from the Lagna or the Moon, then also prosperity is indicated.

Fourth interpretation. If the ruler of the house occupied by Venus be placed in the 5th or 7th bhava from the Lagna or the Moon, it leads to prosperity. Here शुभपति (Subhapati) is split up into शु (Su)=शुक्र (Sukra), भ (Bha)=राशि (Rasi) and पति (Pati).

Another view. It the ruler or nakshatra occupied by Venus be placed in the 5th or the 7th from the Lagna or the Moon, then also prosperity is indicated. (The rulers of Nakshatras are according to विंशोत्तरी–Vimsottari System).

In all the above interpretations, the planet or planets concerned may take the role of *aspecting* instead of *occupying*.

In the absence of the above yogas, the man is sure to be unhappy.

If Virgo is to rise with the Sun in it and Saturn be in Pisces, the native will kill many wives. If Virgo is to rise with Mars in Capricorn, such a person will lose many sons who are born.

It may however be asked "Why does Saturn in Pisces with the Sun in Virgo as Lagna kill wives?" The answer is, Saturn, as ruler of the 6th, in the 7th and in opposition to the ruler of the 12th is bad. To be more explicit, the rulers of bad houses should not be in Subha Sthanas (शुभस्थान) or good houses.

The Sun and Saturn in opposition will indicate more than one wife especially in dual signs.

Mars in the 5th may be good for finance; but it is certainly bad for issues and will always kill children.

भौमः पञ्चमभवने जातं जातं विनाशयति पुत्रम् ।
दृष्टे गुरुणा प्रथमं सितेन न च सर्वसंहष्टः ॥

Mars coming into the first portion of the 5th bhava will kill the first son: coming into the middle portion, he will kill the middle son, and if he comes into the last portion, he will kill the later issues. Further, Mars will always kill children between the ages of 1 and 3 years (*Cf.* एक ही नव त्रिशति: etc., Brihat Jataka—Ch. VIII. sl. 9. According to this principle, the Moon rules for the first year and Mars rules for the next two years. Therefore children will be killed *within three years* by Mars.)

चन्द्रार्कयोः सुतकलत्रगृहे स्वनाथसौम्येक्षिते न सहिते तदुपात्तिरेवम् ।
कन्योदये सवितरि स्मरगेऽर्कपुत्रे भार्यामृतिः सुतमृतिः सुतगे कुजः स्यात् ॥

विलग्नगे चन्द्रगृहे च मूर्तिलाभ्यां बुधार्भावगणान् गणन्ति ।
स्वस्वामिसौम्ययुतवीक्षितः पुत्रोऽन्यथा स्यात्तदसौ हि भावः ॥

कल्याणवर्मन् (Kalyana Varman), the author of सारावली (Saravali), says that there are 12 kinds of sons which a person may be destined to have. They are (1) औरस (Aurasa) a son born to a lawfully married wife; (2) क्षेत्रज (Kshetraja), one that is born to a wife through a brother or other kinsman of her husband duly appointed

to raise up issue for him; (3) दत्त (Datta), one that has been received as a gift from his natural parents for being adopted; (4) क्रीत (Kreeta), one that has been purchased for purposes of the continuance of the family; (5) कृत्रिम (Kritrima), a grown-up son adopted without the consent of his natural parents; (6) अधमप्रभव (Adhamaprabhava), an offspring born to a low-caste woman through a Brahmin; (7) गूढोत्पन्न (Gudhotpanna), a son born secretly of a woman when her husband is absent, the real father being unknown; (8) अपविद्ध (Apaviddha), a son that is abandoned by the father or mother, or by both, and adopted by a stranger; (9) पौनर्भव (Paunarbhava), a son of a widow remarried; (10) कानीन (Kaneena), the son of an unmarried woman; (11) सहोढ (Sahodha), the son of a woman pregnant at marriage; (12) दासीप्रभव (Dasiprabhava), the son of a female slave. The particular kind of son that one may get is thus described in Saravali.

सुतभवनं शुभयुक्तं शुभदृष्टं वा शुभर्क्षमिह येषाम् ।
तेषां प्रसवः पुंसां भवत्यवश्यं न विपरीते ॥
एकतमे गुरुवर्गे शुभराशावौरसो भवेत्पुत्रः ।
लग्नाच्चन्द्राद्दथवा बलयोगाद्वीक्षितेऽपि वा सौम्यैः ॥
संख्या नवांशतुल्या सौम्यांशे तावती सदा दृष्टा ।
शुभदृष्टे तद्द्विगुणा क्लिष्टा पापांशकेऽथवा दृष्टे ॥
सौरर्क्षे सौरगणो बुधदृष्टो गुरुकुजार्कदृग्भीनः ।
क्षेत्रजपुत्रं जनयति बौधोऽपि गणो रविजदृष्टः ॥
मान्दं सुतर्क्षमिन्दुर्निरीक्षिते यदि शनैश्चरेण युतम् ।
दत्तकपुत्रोत्पत्तिः क्रीतश्च बुधस्य चैवं स्यात् ॥
सप्तमभागे कौजे सौरयुते पञ्चमे सदा भवने ।
कृत्रिमपुत्रं विन्द्याच्छेषग्रहदर्शनान्मुक्ते ॥
वर्गे पञ्चमराशौ सौरे सूर्येण वाऽत्र संयुक्ते ।
लोहितदृष्टे वाच्यो जातस्य सुतोऽधमप्रभवः ॥
चन्द्रे भौमांशगते धीस्थे मन्दावलोकिते भवति ।

गूढोत्पन्नः पुत्रः शेषग्रहदर्शनाभावे ॥
तस्मिन्नेव च भौमे शनिवर्गस्थे निरीक्षिते रविणा ।
पुरुषस्य भवति पुत्रोऽपविद्ध इति कल्याणमुनिवचनात् ॥
शनिवर्गस्थे चन्द्रे शनियुक्ते पञ्चमे सदा भवने ।
शुक्ररविभ्यां दृष्टे पुत्रः पौनर्भवो भवति ॥
चूडा यदार्कसत्वात्कालाद्दतस्यैव पंचमे भवने ।
रविदृष्टेऽप्यथ सहिते कानीनः संभवति पुत्रः ॥
वर्गे रविचन्द्रमसोः सुतगेहे चन्द्रसूर्यसंयुक्ते ।
शुक्रेण दृष्टमात्रे पुत्रः कथितः सहोढश्च ॥
पापैर्बलिभिर्युक्ते पापर्क्षे पञ्चमे सदा राशौ ।
जातोऽपुत्रः पुरुषः सौम्यग्रहदर्शनातीते ॥
शुक्रनवांशे तस्मिन् शुक्रेण निरीक्षिते त्वपत्यानि ।
दासीप्रभवानि वदेच्चन्द्रादपि केचिदाचार्याः ॥
सितशशिवर्गे धीस्थे ताभ्यां दृष्टेऽथवापि संयुक्ते ।
प्रायेण कन्यकाः स्युः समराशिगणेऽपि चान्यथा पुत्राः ॥

Such of those in whose horoscopes the 5th house is occupied or aspected by benefic planets or is itself an auspicious sign (being owned by benefics), will certainly be blessed with one or other of the kinds of sons described above. If it be otherwise, there will be no issue.

If the 5th house, counted either from the Lagna or the Moon whichever is stronger, happen to be a Varga of Jupiter and should also be a benefic sign or be aspected by benefic planets, the person concerned will have an औरस (Aurasa) son.

The number of sons that a person may have is that signified by the number of benefic Navamsas that have elapsed in the 5th bhava. This number will be doubled if the bhava be also aspected by benefics. The number lost will be ascertained through the number of malefic Navamsas traversed, and the number will be ted

doubled if the bhava be also aspected by malefics. Also Cf. XIII—46, 47, *infra.*

If the 5th house belong to a Varga of Saturn and be aspected by Mercury but not by Jupiter, Mars or the Sun, the person concerned will have a क्षेत्रज (Kshetraja) son. The same will be the case if the house in question belong to a Varga of Mercury, be aspected by Saturn and be at the same time devoid of the aspect of Jupiter, Mars or the Sun.

If Saturn should own the 5th house and also occupy it and if the Moon should aspect the said house, the person concerned will get a दत्तक (Dattaka) son. If Mercury should take the role of Saturn in the above yoga the native will get a क्रीत (Kreeta) son.[4]

If the 5th house with Saturn in it be in the Saptamsa of Mars and be not be aspected by any of the remaining planets, the person concerned will get a कृत्रिम (Kritrima) son.

If the 5th house be in a Varga of Saturn or be occupied by *the Sun, with the aspect of Mars on it, the son of the person con*cerned will be an अधमप्रभव (Adhamaprabhava).

If the Moon should occupy in the 5th house an amsa of Mars and be aspected by Saturn and not by any of the other planets, *the son of the person concerned will be a* गूढोत्पन्न *(Gudhotpanna).*

If Mars occupy the 5th house identical with the Varga of Saturn and be aspected by the Sun, the person concerned will get a son of the अपविद्ध (Apaviddha) class; so declares sage Karuna.

The son of a person will be पौनर्भव (Pounarbhava) when, in his nativity, the *Moon is in the 5th house in a Varga of* Saturn and in conjunction with that planet, and is also aspected by Venus and the Sun.

If the 5th bhava be in the Shodasamsa of the Sun and be occupied or aspected by him, the son of the person concerned will be a कानीन (Kaneena).

If the 5th house belong to a Varga of the Sun or the Moon and be occupied by the Moon *or the Sun respectively and if the* bhava be at the same time aspected by Venus, the native will have a son of the सहोढ (Sahodha) class.

If the 5th house being a malefic sign be occupied by three or more malefics in strength and has no benefic aspect on it, the person concerned will not have any son.

If the 5th bhava happens to be in the Navamsa of Venus and has the aspect of that planet on it, the issues will be of the दासीप्रभव (Dasiprabhava) class. Some say that the same should be predicted through the Moon also; *i.e.*, when the 5th bhava is in the Navamsa of the Moon and is also aspected by that planet.

If the 5th bhava being in a Varga of Venus or the Moon be at the same time aspected or occupied by these planets, the issues will generally be daughters. The same will be the case if the sign representing the Varga in question be even. Otherwise, the issues will be all sons.

The author of Saravali gives some details regarding one's wife, *viz.*:—

शुक्रेन्दुजीवशशिजैः सबलैस्त्रिभिश्च द्वाभ्यां कलत्रभवने च तथैककेन ।
एषां गृहेऽपि च गणेऽथ विलोकिते वा सन्ति स्त्रियो भवनवर्गखगप्रमाणाः ॥

एवं क्रूरैर्नाशो लग्नाच्चन्द्राद्द्यूनेश्च तद्योगात् ।
शशिरविजयोः कलत्रे भार्या पुंसां पुनर्भूः स्यात् ॥
भवनाधिपांशतुल्या भवन्ति नार्यो निरीक्षणाद्वाऽपि ।
एकैव रविकुजांशे गुरुबुधयोश्चापि जामित्रे ॥
प्रायेण चन्द्रसितयोर्योगे शुक्रेऽथवापि जामित्रे ।
दृष्टे वा बहुपत्न्यो भवन्ति शुक्रे विशेषेण ॥
गुरुशुक्रयोः स्ववर्णा रविकुजशशिभानुजैर्भवन्त्यूनाः ।
शुक्रे वेश्याप्रायश्चन्द्रेऽपि वदन्ति केतुमालाख्याः ॥

पुत्रस्थानपतौ तु वा नवमपे लग्नात्कलत्रेऽथवा
युग्मर्क्षे शशिशुक्रवीक्षितयुते पुत्रीजनो जायते ।
पुंवर्गे पुरुषग्रहेक्षितयुते जातस्तु पुत्राधिको
जीवारपञ्चमराशितश्च तनयप्राप्तिं वदेद्दैशिकः ॥ ९ ॥

Sloka 9. When the lord of the 5th bhava or of the 9th from the Lagna occupies the 7th bhava or an even Rasi and is aspected by or in conjunction with the Moon or Venus, a good number of daughters would be born. If the two planets referred to above occupy a male varga and be aspected by or in conjunction with male planets, the number of children born will contain a majority of sons. The question of obtaining issues, an astrologer must propound, with reference to Jupiter and the 5th bhava.

NOTES.

cf. फलदीपिका

पुंराश्यंशे पोश्वरे पुंग्रहेन्द्रैर्युक्ते दृष्टे पुंग्रहे पुं प्रसूतिः ।
स्त्रीराश्यंशे स्त्रीग्रहैर्युक्तदृष्टे स्त्रीणां जन्म स्यात्सुतर्क्षे सुतेशे ॥

If the 5th house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa, or be associated with or aspected by female planets.

Balabhadra takes जीवात्पञ्चमराशेः occurring in the last पाद of the sloka to mean "from the 5th place reckoned from Jupiter" and quotes the following:

जीवस्थितस्य राशेः पञ्चमभे पापसंयुक्ते ।
पुत्रविनाशं विन्द्यात् सौम्यैर्न्ये तु शुभदं स्यात् ॥

This as well as the next six slokas are in अनुष्टुभ्.

शुक्रेन्दुवर्गे सुतभे विलग्नाच्छुक्रेण चंद्रेण युतेऽथ दृष्टे ।
पापैरयुक्ते बहुपुत्रशाली कन्याप्रदृष्टे सति पुत्रहीनः ॥ १० ॥

Sloka 10. If the 5th bhava from the Lagna be a varga of Venus or the Moon and be aspected or occupied by either of them, and if at the same time no malefic planets be in the bhava, the person born will have many

children. But if Saturn and Mars should aspect the 5th bhava, he will be bereft of children.

पौत्रप्राप्तिरनङ्गमे सुतगृहात्सौम्यस्य राश्यंशके
तन्नाथे शुभखेटवीक्षितयुते केन्द्रत्रिकोणेऽथवा ।
स्वक्षेत्रोपगते तु पुत्रगृहपे जातोऽल्पपुत्रो भवेत्
पुत्रेशांशपतिः स्वभांशकगतो यद्येकपुत्रं वदेत् ॥ ११ ॥

Sloka 11. A person will have a grandson if the 7th place from the 5th bhava be in the Rasi and Amsa of a benefic planet, or if the lord of the 7th place aforesaid be aspected by or in conjunction with a benefic planet and occupy a Kendra or a Trikona. If the lord of the 5th bhava be in स्वक्षेत्र (Swakshetra), the person born will not have many sons. If the planet owning the Navamsa occupied by the lord of the 5th bhava be in its own Navamsa, the astrologer may give out that the person concerned will have but one son.

पुत्रस्थे मदनाधिपे वितनयो जायाविहीनोऽथवा
पुत्रादष्टमशत्रुरिःफगृहगाः पापाः कुलध्वंसकाः ।
राहौ नन्दनराशिगे तदधिपे दुःस्थानगे पुत्रहा
पुत्रस्थे तनुपे तनौ सुतपतौ गृह्णाति दत्तात्मजम् ॥ १२ ॥

Sloka 12. If the lord of the 7th bhava be in the 5th, the person born will have no children or be bereft of a wife. Malefic planets in the 8th, the 6th and the 12th places from the 5th bhava bring the family to extinction. Rahu occupying the 5th bhava and the lord thereof in a दुःस्थान (Dusthhana) will cause the death of children. If the lord of the Lagna be in the 5th and the lord of the latter in the 1st bhava, the person concerned will adopt a son.

NOTES

For the 1st पाद (Pada) of this sloka compare the following from फलदीपिका

दारेशे सुतगे गणपुवनितोऽपुत्रोऽगजा ॥

दुःस्थौ विलग्नसुतपौ समुपैति पुत्रं
दत्तात्मजं च शुभखेचरवीक्षितौ चेत् ।
तद्भावराशियुतकारकवर्गमूलात्
गृह्णाति दत्ततनयं परतस्त्वखेटात् ॥ १३ ॥

Sloka 13. If the lords of the 1st and the 5th bhavas occupy a दुःस्थान (Dusthbhana) and be aspected by a benefic planet, the person born will have a legitimate *son as well as a son by adoption. Find the vargas of* the planet occupying the Rasi representing the 5th bhava and also those of the Karaka of the same. Find again which of the several Rasis to which these vargas *belong are unoccupieJ by planets ; from some one of* the class of people indicated by these Rasis will the person concerned adopt a son

केन्द्रत्रिकोणगृहगः सुतपः शुभर्क्षे
सौम्यान्वितो यदि सुतं समुपैति बाल्ये ।
भोगीशयुक्सुतराशिपभुक्तिजातः
स्वल्पायुरेति फणिभुक्तिभवश्चिरायुः ॥ १४ ॥

Slok ı 14 If the lord of the 5th bhava in conjunction with a benefic planet be in a Kendra or Trikona position in a benefic Rasi, the person born will have a son in his early years. If the lord of the 5th bhava be in conjunction with Rahu, the son born in the Bhukti (भुक्ति) of the former will be short-lived while the one born in the भुक्ति (Bhukti) of Rahu in the same yoga will attain long life.

पुत्रस्थानपवित्तपौ गतबलौ पापेक्षिते पुत्रभे
जातोऽनेककलत्रवानपि सुताभावं समेति ध्रुवम् ।
तज्जाया यदि पुत्रयोगजनिता सौम्येन वा पञ्चमात्
षष्ठेशेन निरीक्षिते सुतवती जारेण संजायते ॥ १५ ॥

Sloka 15. If the lords of the 5th and the 2nd bhavas be weak and if malefic planets aspect the 5th bhava, the person born even when he has many wives will certainly have no children. But if his wife be born under a yoga which makes a son possible and if the 5th bhava be aspected by a benefic planet or the lord of the 6th place from the 5th bhava, she will become the mother of a son by a paramour.

NOTES.

With this, compare XIV—16 *infra*.

पुत्रस्थाने तदीशे वा गुरौ वा शुभवीक्षिते ।
शुभग्रहेण संयुक्ते पुत्रप्राप्तिर्न संशयः ॥ १६ ॥

Sloka 16. If the 5th bhava, its lord or Jupiter be aspected by or in conjunction with a benefic planet, the person born will undoubtedly have a son.

NOTES.

cf. फलदीपिका

सुस्था विलग्नशशिनोः सुतमेशजीवाः सुस्थानगाः शुभदृग्युते सुतर्क्षे ।
लग्नात्मपौ यदि युतौ च मिथः सुदृष्टौ क्षेत्रे परस्परगतौ यदि पुत्रसिद्धिः ॥

If Jupiter and the lords of the 5th house reckoned from the *Lagna* and the Moon be *well-placed and* when the 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (*i.e.* other than the 6th, 8th or 12th), or if the lords of the Lagna and the 5th house be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

cf- also the following from उत्तरपाराशर

उत्तुङ्गान्योन्यमित्रस्वगृहमुपगतौ स्थानमुत्सृज्य दुष्टं
पुत्रस्थानाधिनाथः सुतकृदपि च तौ बह्वपत्योऽनपत्यः ।
शुक्रार्काभ्यां समेतौ यदि सुततनयौ भूमिजेनाथवन्ध्यः
राहोर्योगेन दृष्टौ भवति बहुसुतः स्वामिनाल्पोऽशुभेन ॥
पुत्रेशो रविशुक्राभ्यामपुत्रत्वकरो युतः ।
सभौमो हतपुत्रः स्यात्कुरुते राहुणाप्यसौ ॥
सहितो वन्ध्यतामल्पपुत्रत्वं सशुभोऽपि चेत् ।
अन्योन्योच्चसुहृत्स्वकीयगृहगौ देवेज्यपुत्राधिपौ
दृष्टौ शोभनमध्यगौ यदि शुभैर्नेतौ शुभस्य नगौ ।
जातः पुत्रयुतो बृहस्पतिसमः पुत्रश्च वक्ता भवेत्
मर्त्यानां जनस्य मन्त्रिषु वरो विद्वान्कवीन्द्राग्रणीः ॥
धीकेन्द्रचन्द्राननाथौ व्ययरिपुनिधनान् त्रीन् विहाय स्थितौ चे-
दन्योन्यस्योच्चमित्रस्वगृहमुपगतौ वीक्ष्यमाणौ स्वभावम् ।
बुद्ध्या जीवेन तुल्यः स भवति हि तथा वाक्पतिस्तत्करश्च
स्यातां पूर्वैर्विशेषैर्यदि च सुमिलितौ वाक्सुधानन्दकारी ॥
धीभाग्येशाधुवौ परस्परसुहृत्तुङ्गस्वभावस्थितौ
रन्ध्रारिव्ययवर्जितौ शुभयुतौ दृष्टौ शुभैर्वा तथा ।
भाग्येशो यदि वीक्षितः स्वभवनं निःसीमबुद्धिर्भवे-
देवं चेद्गुरुवित्तपावपि सुधामाधुर्यवाक् सत्यवाक् ॥

लग्नेशे पुत्रभावस्थे पुत्रेशे बलसंयुते ।
परिपूर्णबले जीवे पुत्रप्राप्तिर्न संशयः ॥ १७ ॥

Sloka 17. When the lord of the 1st bhava, occupies the 6th and the lord of the latter possesses strength and Jupiter also is in full strength, there will undoubtedly be a son.

पुत्रस्थानगते जीवे परिपूर्णबलान्विते ।
लग्नाधिपेन संदृष्टे पुत्रप्राप्तिर्न संशयः ॥ १८ ॥

Sloka 18. When Jupiter occupies the 5th bhava in full strength and is aspected by the lord of the Lagna, a son will undoubtedly be born.

वैशेषिकांशके जीवे पुत्रेशे च तथा स्थिते ।
शुभनाथेन संदृष्टे पुत्रे तत्प्राप्तिमादिशेत् ॥ १९ ॥

Sloka 19. When Jupiter has attained a Vaiseshikamsa and when the lord of the 5th bhava is also in a Vaiseshikamsa, and when the lord of the 9th bhava aspects the 5th, the astrologer may declare the birth of a son.

दशमे शीतगुर्द्यूने भृगुजः पापिनः सुखे ।
तस्य सन्ततिविच्छेदो भविष्यति न संशयः ॥ २० ॥

Sloka 20. If the Moon be in the 10th bhava, Venus in the 7th and malefic planets in the 4th, the family of the person born under this yoga will not continue after him.

NOTES.

cf. होरारत्न

दशमे भवने चन्द्रः सप्तमे भवने सितः ।
पापैः पातालसंस्थैश्च वंशक्षयकरो नरः ॥

Also

लग्नाद्दशमे चन्द्रे सप्तमसंस्थे भृगोः पुत्रे ।
पापैः पातालस्थैर्वंशछेत्ता भवेज्जातः ॥

Also फलदीपिका

सुखास्तदशमस्थितैरशुभकाव्यशीतांशुभि-
र्व्ययात्तनयोदयेष्वशुभगेषु वंशक्षयः ।
मदे कविविदौ मतौ गुरुसभ्दिरम्बुस्थितैः
सुते शशिनि नैधनव्ययतनुस्थपापैरपि ॥

The following four yogas lead to family extinction: (1) the 4th, *the 7th* and the 10th *houses in any nativity being occupied* respectively by a malefic planet, Venus and the Moon; (2) the 12th, the 8th, the 5th and the first houses being occupied by malefics: (3) Venus and Mercury in the 7th, Jupiter in the 5th and *malefics in the 4th houses, and (4) the Moon in the 5th and malefics* in the 8th, the 12th and the 1st.

षष्ठाष्टमस्थो लग्नेशः पापयुक्तः सुताधिपः ।
दृष्टो वा शत्रुनीचस्थैः पुत्रहानिं वदेद्बुधः ॥ २१ ॥

Sloka 21. If the lord of the Lagna occupy the 6th or the 8th bhava and the Lord of the 6th be either in conjunction with malefic planets or aspected by inimical or depressed planets, the astrologer should say the *person born under the yoga will lose children.*

लग्नसप्तमधर्मान्त्यराशिगाः पापखेचराः ।
सपत्नराशिवर्गस्था वंशविच्छेदकारिणः ॥ २२ ॥

Sloka 22. If malefic planets be in the 1st, 7th, 9th and the 12th bhavas and occupy the vargas of inimical signs, they will cause the extinction of the family.

NOTES.

The following yogas leading to the same effect are from मानसागर.

लग्नान्त्यपुत्राष्टमराशियुक्ताः पापग्रहा वंशविनाशहेतुः ।
शुभेतरे बन्धुनिशाकरे च वंशस्य विच्छेदकरोऽत्र हीनः ॥
पुत्रेश्वरे हीनबले रिःफे लग्नेश्वरे मन्दयुतेन युक्ते ।
पापग्रहाः रिःफसुताष्टमस्थाः वंशस्य विच्छेदकरोऽत्र हीनः ॥
निशाकरे लग्नगते सनीरे नभस्तले मूर्तिगते शनौ वा ।
पापग्रहा बन्धुगताश्च सर्वे वंशस्य विच्छेदकरोऽत्र मानः ॥
दारास्थिते सौम्यसुते ससूर्ये पापैर्युते देवगुरौ सुतस्थे ।

रन्ध्रे शशाङ्कात् सहिते तु पापे वंशस्य विच्छेदकरोऽत्र जातः ॥
पापे विलग्ने सुखगे शशाङ्के लग्नेश्वरे पञ्चमराशियुक्ते ।
बलैर्विहीने यदि लग्ननाथे वंशस्य विच्छेदकरोऽत्र जातः ॥

वन्ध्या वृद्धा कृशा बाला रोगिणी पुष्पवर्जिता ।
कर्कशा स्थूलदेहा च नार्योऽष्टौ परिवर्जिताः ॥ २३ ॥

Sloka 23. Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body is rough; and lastly, (8) one that is corpulent.

गुरुलग्नेशदारेशपुत्रस्थानाधिपेषु च ।
सर्वेषु बलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

Sloka 24. When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from *Parasara*.

पुत्रस्थानं गते पापे तदीशे नीचराशिगे ।
शुभदृष्टिविहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

Sloka 25. When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

cf. फलदीपिका

नीचारिमूढोपगते सुतेशे रिःफारिरन्ध्राधिपसंयुते वा ।
सुतस्य नाशः कथितोऽत्र तज्ज्ञैः शुभैरदृष्टे सुतभे सुतेशे ॥

If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses, the result will be loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

गुरुलग्नहिमांशूनां पञ्चमस्थैरशोभनैः ।
शुभदृग्योगरहितैर्वक्तव्या त्वनपत्यता ॥ २६ ॥

Sloka 26. When malefic planets occupy the 5th place *from Jupiter, Lagna and the Moon* and *are neither* associated with nor aspected by benefic planets, childlessness must be pronounced.

पुत्रस्थानगते पापे तदीशे पापमध्यगे ।
सौम्यदृग्योगरहिते वक्तव्या त्वनपत्यता ॥ २७ ॥

Sloka 27. When a malefic planet occupies the 5th bhava and its lord is between two malefic planets and *is neither aspected nor associated with a benefic planet* childlessness must be pronounced.

NOTES.

cf. फलदीपिका

लग्नामरेड्यचशशिनां सुतभेषु पापैर्युक्तेक्षितेष्वथ शुभैरयुतेक्षितेषु ।
पापोभयेषु सुतभेषु सुतेश्वरेषु दुःस्थानगेषु न भवन्ति सुताः कथञ्चित् ।

When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Dusthanas (*i.e.*, 6th, 8th and 12th), the person concerned can have no issues whatever.

पापमध्यगते जीवे पुत्रेशे बलवर्जिते ।
सौम्यदृग्योगरहिते वक्तव्या त्वनपत्यता ॥ २८ ॥

Sloka 28. If Jupiter be between 2 malefic planets and the lord of the 5th bhava be without strength and

रन्ध्रे शशाङ्कात् सहिते तु पापे वंशस्य विच्छेदकरोऽत्र जातः ॥
पापे विलग्ने सुखगे शशाङ्के लग्नेश्वरे पञ्चमराशियुक्ते ।
बलैर्विहीने यदि लग्ननाथे वंशस्य विच्छेदकरोऽत्र जातः ॥

वन्ध्या वृद्धा कृशा बाला रोगिणी पुष्पवर्जिता ।
कर्कशा स्थूलदेहा च नार्योऽष्टौ परिवर्जिताः ॥ २३ ॥

Sloka 23. Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body *is* rough; and lastly, (8) one that is corpulent.

गुरुलग्नेशदारेशपुत्रस्थानाधिपेषु च ।
सर्वेषु बलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

Sloka 24. When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from Parasara.

पुत्रस्थानं गते पापे तदीशे नीचराशिगे ।
शुभदृष्टिविहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

Sloka 25. When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

cf. फलदीपिका

नीचारिमूढोपगते सुतेशे रिःफारिरन्ध्राधिपसंयुते वा ।
सुतस्य नाशः कथितोऽत्र तद्ज्ञैः शुभैरदृष्टे सुतभे सुतेशे ॥

॥ पुत्राभावहेतुः ॥

The cause of childlessness.

पापग्रहेण संदृष्टे देवशापात् सुतक्षयः ।
षष्ठाधिपयुते दृष्टे विप्रशापात् सुतक्षयः ॥ ३२ ॥

Sloka 32. When *Jupiter occupying* the 5th bhava is seen by a malefic planet, the loss of issues results in *consequence of a deity's curse.* If *Jupiter* be *in conjunction* with or aspected by the lord of the 6th bhava, the loss of children is due to the curse of Brahmins.

NOTES

With this and the next four slokas compare the following from जातकरत्न.

> लग्नात्पुत्रगृहे गुरौ सितयुते देवस्य शापाद्वदेत्
> भौमे षष्ठपसंयुते त्वरिभवात्सौम्येशयुग्मातृकः ।
> भ्रात्रेशेन तदीयशापकरणात्पित्रादिशापं तथा
> भाग्येशोऽपियुते मदेश्वरयुते सापत्निशापान्मृतिः ॥
> पुत्रेशेऽप्यहिसंयुते सुतगृहे केत्वाहियुक्ते तथा
> पुत्रात्पुत्रगृहेऽथवा गुरुयुते सर्पादिशापान्मृतिः ।
> श्रीरुद्रं रविनन्दने हरिहरं रुद्रं कुमारं ततः
> सेतुस्नानफलाद्भुजङ्गमशिलासंस्थापनात्पुत्रदम् ॥

सुतेशे कुजसंयुक्ते रिपुनाथेन वीक्षिते ।
शुभदृष्टिविहीने च रिपुदोषात् सुतक्षयः ॥ ३३ ॥

Sloka 33. If the lord of the 5th bhava be in conjunction with Mars and aspected by the lord of the 6th bhava and is devoid of benefic aspect, the loss of issues should be traced to the wrong done to enemies.

मातृस्थानगते पापे सुतेशे मन्दसंयुते ।
व्ययनाशगते पापे मातृदोषात् सुतक्षयः ॥ ३४ ॥

Sloka 34. If a malefic planet be in the 4th bhava, and the lord of the 5th be in conjunction with Saturn and the 8th or the 12th bhava be occupied by a malefic planet, the loss of issues is in consequence of offence against the mother.

नवमे पापसंयुक्ते मन्दयुक्ते सुताधिपे ।
त्रिकोणे मान्दिसंयुक्ते पितृदोषात् सुतक्षयः ॥ ३५ ॥

Sloka 35. If a malefic planet occupy the 9th and the lord of the 5th bhava be in conjunction with Saturn and if Mandi be in a Trikona position, the loss of children should be ascribed to offence against the father.

राहुकेतुयुते दृष्टे पञ्चमे बलवर्जिते ।
तदीशे वा तथा प्राप्ते सर्पदोषात् सुतक्षयः ॥ ३६ ॥

Sloka 36. If the 5th bhava be occupied or aspected by Rahu or Ketu, or if the lord of the bhava be similarly placed, the loss of children is brought on by offence against a serpent.

गुरुपुत्रेशदारेशभूमिजाः संयुता यदि ।
दुर्दैवपीडया पुत्रीपुत्रनाशं वदेद्बुधः ॥ ३७ ॥

Sloka 37. If Jupiter, the lord of the 5th bhava, the lord of the 7th and Mars be together in one bhava, a wise astrologer may declare the loss of sons and daughters to arise from trouble caused by evil deities.

पुत्रस्थानगतः कश्चित् परिपूर्णबलान्वितः ।
अदृष्टः पुत्रनाथश्चेत् तदा दत्तादयः सुताः ॥ ३८ ॥

Sloka 38. If there be a planet in the 5th bhava

possessing full strength and the lord of the 5th be unaspected by any planet, then the person concerned will have sons by adoption and other ways.

NOTES.

There are two other readings, *viz.*—

(1) अदृष्टः पुत्रनाथेन and (2) नदृष्टः पुत्रनाथश्चेत्.

पापक्षेत्रगते चन्द्रे पुत्रेशे धर्मराशिगे ।
दत्तपुत्रस्य सम्प्राप्तिर्लग्नेशस्तु त्रिकोणगः ॥ ३९ ॥

Sloka 39. If the Moon be in a malefic Rasi and the lord of the 5th bhava be in the 9th, and if the lord of the Lagna be in a Trikona, there will be a son by adoption.

युग्मोदये पुत्रनाथश्चतुर्थस्थानगोऽपि वा ।
मन्दांशकसमारूढो दत्तपुत्रो भविष्यति ॥ ४० ॥

Sloka 40. When the rising sign is an even Rasi and the lord of the 5th bhava occupies the 4th or has attained a Navamsa of Saturn, there will be a son by adoption.

युग्मांशे भानुजांशे वा पुत्रेशोऽर्केन्दुजान्वितः ।
दत्तपुत्रस्य सम्प्राप्तिस्तस्मिन्योगे भविष्यति ॥ ४१ ॥

Sloka 41. If the lord of the 5th bhava in conjunction with the Sun and Mercury be in a Navamsa owned by an even Rasi or by Saturn, there will be a son by adoption.

मन्दांशे पुत्रराशीशः स्वराशौ गुरुभार्गवौ ।
पूर्वं दत्तसुतप्राप्तिः परं नार्याः पुनः सुतः ॥ ४२ ॥

Sloka 42. If the lord of the 5th bhava occupy a Navamsa of Saturn, and Jupiter and Venus be in their

own signs, the person born will first take a son by adoption and then have a son from his wife.

मन्दांशकस्थिताः खेटाः शुक्लपक्षबलाधिकाः ।
गुरुर्यदि सुतस्थाने दत्तपुत्रेण सन्ततिः ॥ ४३ ॥

Sloka 43 If the planets predominating in the light half of a month be in a Navamsa of Saturn, and Jupiter occupy the 5th bhava, the family of the person born will be continued in the line of the son taken for adoption.

विलग्नस्थे धरासूनौ निधनस्थे दिवाकरे ।
सुखे वा शुभसंदृष्टे पुत्रः कालान्तरे भवेत् ॥ ४४ ॥

Sloka 44. When Mars is in the Lagna, and the Sun occupying the 8th or the 4th bhava is aspected by a benefic planet, the person born will have a son late in life.

NOTES.

cf. होरारत्न

भौमे विलग्नयाते चाष्टमराशिस्थिते दिनेशसुते ।
सूर्ये चाल्पसुतर्क्षे पुत्रः कालान्तरे भवति ॥

Also फलदीपिका

सूर्ये चाल्पसुतर्क्षगे निधनगे मन्दे कुजे लग्नगे
लग्नाष्टव्ययगैः शनीड्यकुभिरेश्चाल्पात्मजर्क्षे सुते ।
चन्द्रे लाभगते गुरुस्थितसुतस्थाने सपापे भवे-
द्बहुनैकखगान्विते तनयभाक् कालान्तरे सत्वतः ॥

When the Sun is posited in a childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th, and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet, and there are more

planets stationed in the Lagna; the person concerned will have a child late in life and that too, after a great effort.

अल्पसुतर्क्ष is thus explained by मन्त्रेश्वर in his फलदीपिका.

संज्ञा स्यादल्पसुतर्क्षमित्यलिवृषकन्यासिंहभानां विदुः ॥

The signs Vrischika, Vrishabha, Kanya and Simha are termed Childless Rasis. (*vide also Adhyaya XVI, 29 and 43 infra.*)

लग्ने दिनेशतनये रन्ध्रस्थानगते गुरौ ।
पञ्चमे दुर्बले रिःफे भौमे कालान्तरे सुतः ॥ ४५ ॥

Sloka 45. **When Saturn is in the Lagna, Jupiter in the 8th, Mars in the 12th, and the 5th bhava is weak, the person born will have a son late in life.**

cf. होरारत्न

लग्ने दिनकृत्तनये अष्टमसंस्थे गुरौ च यदि भौमे ।
पञ्चमगेऽल्पसुतर्क्षे पुत्रः कालान्तरे भवति ॥

Also पराशर

लग्ने मन्दे गुरौ रन्ध्रे व्यये भौमसमन्विते ।
शुभदृष्टे स्वतुङ्गे वा चिरात् पुत्रमुपैति सः ॥

पुत्रान् पञ्चमभात् तृतीयभवनाद्भ्रातॄन् कलत्रात् स्त्रियो
दासींश्च क्षितिराशितः स्वभवनाद्दासांश्च मित्राणि च ।
यातांश्चैव नवांशकान् शुभदृशा हत्वा तथा रोपयेद्
व्योमव्योमकरैर्विभज्य तु तथाभूताश्च पुत्रादयः ॥ ४६ ॥

Sloka 46. **An astrologer may ascertain the number of sons from the 5th bhava; of brothers from the 3rd; of wives from the 7th; of servant-maids from the 4th; and of menials and friends from the 2nd. Multiply the elapsed Navamsas (in minutes) in each bhava by the benefic aspect on it (in Rupas) and set down the result. Divide this by 200 (which is the number of minutes in**

one Navamsa). The quotient represents the number of sons, brothers etc.

NOTES.

See also next sloka.

cf. गर्ग.

पुत्रभावोपयुक्तांशतुल्या संख्या शुभांशके ।
द्विघ्ना शुभेक्षिते क्लिष्टाः पापांशे पापवीक्षिते ॥

Also सारावली

संख्या नवांशतुल्या सौम्यांशे तावती सदा दृष्टा ।
शुभदृष्टे तद्द्विगुणा क्लिष्टा पापांशकेऽपत्या दृष्टे ॥

Also

यावत्संख्या ग्रहाणां सुतभवनगता पूर्णदृष्टिर्गता वा
तावत्संख्या प्रसूतिर्भवति बलयुताः पुंग्रहाः पुत्रजन्म ।
पुत्री शुक्रस्तु चन्द्रो हिमसुतरविजा गर्भहानिं करोति
केचिच्चन्द्राद्विचार्यं मुनिवरकथितं तद्विचिन्त्यं नवांशे ॥

Also उदयभास्कर

सुतगृहांकसमापि च संततिर्भवति वाऽस्य नवांशसमेऽपि वा

Also वैद्यनाथतन्त्र

सन्तानभावाङ्कसमानसंख्या सत्सन्ततिः सत्खचरे सुतस्थे ।
नीचोच्चमित्रारिगृहस्थितानां दृष्टिः शुभानां शुभमर्भकानाम् ॥

Also फलदीपिका

अशत्रुनीचारिनवांशकैः सुते सुतेशयुक्तैरपि तैस्तथाविधैः ।
सुतर्क्षगैर्वा गुरुभादिनांशकात् सुते फलैः पुत्रमितिर्विचिन्त्यते ॥

The number of issues should be determined by a consideration of (1) the planets in the 5th house or those that are posited along with the lord of the 5th house, as to how many of them are in friendly, depression or inimical Navamsas. A similar examination should also be made in respect of the 5th house or its lord reckoned from the sign occupied by Jupiter or the sign representing the Navamsa occupied by the Sun-

पुत्रं सोदरमं कलत्रमुदयं यानं च राशिं विना
तल्लिप्ताः शुभखेटदृग्बलहताः षष्ट्या विभक्ताः क्रमात् ।
व्योमाकाशकराप्तपुत्रसहजस्त्रीदासदासीसुहृत्
संख्याः पापनभोगदृग्बलभवाः पुत्रादिनाशप्रदाः ॥ ४७ ॥

Sloka 47 Leaving out the figures indicating the number of signs in the bhavas to be mentioned below, multiply the degrees, minutes, etc. in each, converted into minutes, by the figure (in Virupas) representing the benefic aspect and divide the products by 60 and again by 200. The results arrived at in respect to the *5*th, *the* 3rd, *the* 7th, *the* 1st and *the* 4th bhavas respectively represent the number of sons, brothers, wives, menials whether male or female, and friends that the owner of the horoscope is to have. The figures got similarly from malefic aspect on the several bhavas above-mentioned indicate the number of sons and others that will be lost.

पुत्रस्थानपलग्नपस्फुटयुते राश्यंशकोणे गुरौ
पुत्राप्तिः सचिवेन्द्विनस्फुटयुते राश्यंशसंख्याः सुताः ।
धीधर्माधिनिनायकस्फुटचयप्राप्तांशसंख्याऽथवा
धीधर्मक्षितिगस्फुटैक्यभवने यातांशतुल्याः सुताः ॥ ४८ ॥

Sloka 48. Add the correct figures for the lords of *the 5th and the* 1st bhavas, and *find out the* Rasi *and* the amsa the sum represents. When Jupiter passes through this and its triangular positions, *there is a* possibility of a son being born. Again, take the sum of the figures for Jupiter, the Moon and the Sun, and ascertain the Rasi and the Navamsas the sum represents. The number of the Navamsas obtained give the number

of issues of the person concerned. Two more alternative methods for ascertaining this number are: (1) add the figures of the lords of the 5th, the 9th and the 4th bhavas and ascertain, as in the above case, the number of past Navamsas in the Rasi found. This will be the number required: (2) add the figures of the planets if any in the 5th, the 9th and the 4th bhavas. The number of children will be the number of elapsed Navamsas in the Rasi found.

NOTES.

The following from फलदीपिका gives a clue to ascertain when conception may be possible:

बलयुक्तौ स्वगृहांशेष्वर्कसितावुपचयर्क्षगौ पुंसाम् ।
स्त्रीणां वा कुजचन्द्रौ यदा तदा संभवति गर्भः ॥

Conception (of a birth) may take place when, the Sun and Venus in the case of males, Mars and the Moon in the case of females, being possessed of strength pass through their Rasis or Navamsas identical with an अपचय (Apachaya) place.

जीवाच्चन्द्रमसो विलग्नभवनात् पुत्रप्रदं पञ्चमं
तस्माद्धर्मगृहं च तत्पतिदशाभुक्तौ सुताप्तिं वदेत् ।
पुत्रस्थानपकामपस्फुटयुते यत्तारका तद्दशा
तत्खेटान्वितवीक्षकग्रहदशाभुक्तिश्च पुत्रप्रदा ॥ ४९ ॥

Sloka 49. The 5th and the 9th bhavas from Jupiter, the Moon and the Lagna are child-producing. During the dasa and bhukti of the lord of a child-producing bhava, the astrologer may predict the accession of a child. Add the figures for the lords of the 5th and the 7th bhavas, and ascertain the star indicated by the total. Its dasa yields a son. The dasa as well as its bhukti of a planet which either aspects or is in conjunction with

the lord of the 5th or the 7th bhava will prove to be child-producing.

NOTES.

This as well as the next one are in जातकराज.

The following additional information from फलदीपिका about (Putrabhava) पुत्रभाव will be found to be interesting :

> जीवेन्दुक्षितिजस्फुटैक्यभवने युग्मे च युग्मांशके
> स्त्रीणां क्षेत्रबलं वदन्ति सुतदं मिश्रे प्रयासात्फलम् ।
> भास्वच्छुक्रगुरुस्फुटैक्यभवनेऽप्योजांशकेऽप्योजभे
> पुंसां बीजबलं सुतप्रदमिदं मिश्रे तु मिश्रं वदेत् ॥

Add together the figures representing the positions of Jupiter, *the Moon and Mars in the case of female horoscopes. If the* result denotes an even Rasi and an even Navamsa, the strength of fecundity in the female for producing offspring is assured. If it is *mixed (i.e., Rasi male and Amsa female, or vice versa)*, there will be children only after a great effort. If the sum total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring is very strong, and in case one of the two (Rasi and Navamsa) be even, one has to predict a mixed result.

> पञ्चघ्नाच्छशिनः स्फुटादिनुहतं भानुस्फुटं शोधये-
> न्नीत्वा तत्र तिथिं सिते शुभतिथौ पुत्रोऽस्त्ययत्नादपि ।
> कृष्णे नास्ति सुततिथेर्बलवशाद्भयाद् द्वयोः पक्षयोः
> दर्शे छिद्रतिथौ च विष्टिकरणे न स्यात् स्थिराख्ये सुतः ॥

Subtract five times the figures for the Sun from five times the figures for the Moon. *If the Tithi represented by the result be* an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of *the dark half of the month there is no such possibility.* It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise—in both the Pakshas—bright and dark—that

one has to divine the possibility of the native being blessed with issues. During an Amavasya, a *छिद्र (chhidra) tithi, the विष्टि (Vishti) Karana or any one of the स्थिर Karanas, there will be no issue at all.

*Chhidra Tithis are (1) चतुर्थी (Chaturthi), (2) षष्ठी (Shashti), (3) अष्टमी (Ashtami), (4) नवमी (Navami), (5) द्वादशी (Dwadasi), and (6) चतुर्दशी (Chaturdasi). These six ane generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the Lunar month at the rate of 2 Karanas for each Tithi. Four of these viz., (1) Chatushpattha, (2) Nagava, (3) Kimsthughna and (4) Sakuna are called (Stthira) Karanas and are so named as they permanently hold sway over the four half Tithis commencing from the 2nd half of Krishnapaksha Chaturdasi. The other seven viz., (1) Bava, (2) Balava, (3) Kaulava, (4) Taitula, (5) Garaja, (6) Vanija and (7) Vishti or Bhadra are called Chara or moveable Karanas and occur in 8 cycles to preside over the remaining 56 half Tithis of the lunar month beginning with the latter half of Suklapaksha Prathama.

cf. कालप्रकाशिका

शुक्लप्रतिपदन्त्यार्धादारभ्य करणाः क्रमात् ।
बवादिसंज्ञाः विष्ट्यन्ताः सप्ताप्यावुर्तनीन्त्रिणः ॥
बवं च बालवं चैव कौलवं तैतुलं तथा ।
गरजो वणिजो विष्टिः सप्तैते करणाः क्रमात् ॥
चतुर्थ्यामपरे विष्टिरष्टम्यां पूर्वभागतः ।
एकादश्यां परे विष्टिः पूर्वे पूर्णेन्दुपर्वणि ॥
तृतीयायां परे कृष्णे सप्तम्यां पूर्वभागतः ।
दशम्यामपरे विष्टिश्चतुर्दश्यां तु पूर्वतः ॥
शकुनं चतुष्पदं नागं किंस्तुघ्नं च तथैव च ।
स्थिराणि करणान्येव चतुर्दश्यपरार्धतः ॥
शुक्लप्रतिपदन्त्यार्धपर्यन्तं योजयेत्क्रमात् ।
विष्ट्यां चतुष्पदे नागे किंस्तुघ्ने शकुने तथा ॥
वर्जयेच्छुभकर्माणि दारुणान्येषु साधयेत् ।
चतुर्दशी चतुर्थी च षष्ठी च द्वादशी तथा ॥
अष्टमी नवमी चैव पक्षच्छिद्राः प्रकीर्तिताः ॥

विष्टिः स्थिरं वा करणं यदि स्यात् कृष्णं यजेत् पौरुषसूक्तमन्त्रैः ।
षष्ठ्यां गुहाराधनमत्र कार्यं यजेच्चतुर्थ्यां किल नागराजम् ॥
रामायणस्य श्रवणं नवम्यां यद्यष्टमी चेच्छ्रवणव्रतं च ।
चतुर्दशी चेद्यदि रुद्रपूजां स्याद्द्वादशी चेत्स्मृतमन्नदानम् ॥
तृप्तिं पितॄणामिह पञ्चदश्यां कृष्णे दशम्याः परतोऽतियत्नात् ।
पक्षत्रिभागेष्वपि नागराजं स्कन्दं च सेवेत हरिं क्रमेण ॥

Should however the result happen to be one of the chhidra (छिद्र) Tithis, the विष्टि (Vishti) Karana or a स्थिर (Stthira) Karana alluded to in the previous sloka), one ought to worship God Krishna by means of the Purusha Sukta mantras to ward off the barrenness threatening the family. If the Tithi disclosed be Shashti, he ought to worship God Subrahmanya, if it be Chaturthi, he ought to propitiate the lord of serpents if it be Navami, he ought to arrange for the reading of Ramayana and hear that story, if it be Ashtami, he ought to observe *the Sravana Vrata (by fasting)*; *if* it be Chaturdasi, he must worship God Siva by Rudraparayana; if it be Dwadasi, he must propitiate the Gods by liberal feeding; if it be Amavasya or Pournami, he ought to propitiate the Manes. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month—*viz.* after कृष्णदशमी. Generally, in the dark half of a month to whichsoever of the three divisions a Tithi may belong, worship ought to be resorted to; the particular deity to be propitiated being Nagaraja in the first division (*viz 1*—5 Tithis), Skanda in the second (next 5 Tithis *i.e.* 6—10) and Hari in the third (or last 5).

पुत्रेशो रिपुनीचगोऽस्तमयगो रिःफाष्टमारिस्थित-
स्तद्वत्पुत्रगृहस्थितोऽपि यदि वा दुःस्थानपस्तद्गतः ।
पुत्राभावनिदानमेव कथयेत् तत्रैव राशावशा-
त्प्रोक्तैर्दैवतभूरुहैरपि मृगैः सन्तानहेतुं वदेत् ॥

If at a birth the lord of the 5th house be posited in its inimical or depression sign or be eclipsed (by the Sun's rays) or occupy

any of the दुःस्थानानि (Dusthānas, *viz.*, the 6th, the 8th or 12th); or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, *viz.*, the 6th, 8th or the 12th, one ought to declare childlessness as an inevitable result. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by that planet.

द्रोहाच्छंभुसुपर्णयोर्नहि सुतः शापात्पितॄणां रवे-
रिन्दोर्मातृसुवासिनीभगवतीकोपान्मनो दोषतः ।
स्वग्रामस्थितदेवतागुहरिपुज्ञात्युत्थदोषात्कुजे
शापाद्बालकृताद् बिलालवधतः श्रीविष्णुकोपाद्बुधे ॥

पारंपर्यसुरप्रियद्विजगुरुद्रोहात्फलाढ्यद्रुम-
च्छेदाद्देवगुरौ तथा सति भृगौ पुष्पद्रुमच्छेदनात् ।
साध्वीगोकुलजातदोषवशतो यक्ष्यादिकामेन सा
मन्देऽश्वत्थनिपाद्रुषा पितृपतेः प्रेतैः पिशाचादिभिः ॥

स्वर्भानौ सुतगे सुतेशसहिते सर्पस्य शापात्तथा
केतौ ब्राह्मणशापतश्च गुलिके प्रेतोत्थशापं वदेत् ।
शुक्रेन्दू गुलिकान्वितौ यदि वधूगोहत्तिमाहुः सुतें
मीने चापि शिखी समन्दिरिह चेद्भूदेवहत्याऽसुतः ॥

If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injury done to God Siva and Garuda, and the consequent curse of the Mānes; If the Moon, it will be due to the displeasure and anger of the mother, a Sumangali or other venerable woman or Goddess Bhagavati owing to her feelings having been hurt; In the case of Mars, it will be due to some fault done to the village deity, to God Kartikeya, to an enemy, or one's dayadins; if the planet be Mercury, the sonlessness will be due to curses made by youngsters or to the killing of the spawns (eggs of fishes and similar creatures) or to the wrath of God Vishnu; If Jupiter be such planet, it will be due to some

harm done to the hereditary Brahmin family-priest or the destruction (cutting asunder) of a tree full of fruits; if the lord of the 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an *injury* caused to a virtuous lady or to the cow-kind or a sinful deed to people that ought to be *revered*; if *Saturn be the planet* under advertance, it will be due to the destruction of an अश्वत्थ (Aswattha) tree or on account of Yama's ire or through departed Spirits, Goblins and the like; if Rahu should occupy the 5th house *or be associated with the lord of that house, it will be due to the* curse of a serpent; in the case of Ketu, it will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed Spirits. If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be *attributed to the murder of a damsel or the killing of a cow.* If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the son-lessness will be on account of the murder of a Brahmin.

एवं हि जन्मसमये बहुपूर्वजन्मकर्मार्जितं दुरितमस्य वदन्ति तज्ज्ञाः ।
तत्तद्ग्रहोक्तजपदानशुभक्रियाभिस्तद्दोषशान्तिमिह शंसतु पुत्रसिद्ध्यै ॥

Thus have been detailed the several sins accrued by one's actions in his many previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son persons versed in the Astrological science have recommended (appropriate) particular Japas, gifts and such other good actions prescribed for the several planets.

सेतुस्नानं कीर्तनं सत्कथायाः पूजां शंभोः श्रीपतेः सद्व्रतानि ।
दानं श्राद्धं कर्मनागप्रतिष्ठां कुर्यादेतैः प्राप्नुयात्सन्ततिं सः ॥

A holy bath in Rameswaram, engaging oneself in reciting the accounts of a venerable *and a revered personage,* worship of God Siva, observance of vows with reference to (propitiate) God Vishnu, gifts, ceremonies in honor of departed spirits, installation of the serpent deity, these are the various modes recommended by which one can attain *progeny.*

पुत्रस्थानपकारकेक्षकयुता दुःस्थानपा दुर्बला
दुःस्थास्तत्परिपाकभुक्तिसमये पुत्रस्य नाशं वदेत् ।
चत्वारो बलशालिनो यदि शुभास्तत्पाकभुक्त्यन्तरे
पुत्राप्तिं सुतसम्पदः प्रभुजनप्रीतिं च कुर्वन्ति ते ॥ ५० ॥

Sloka 50 If the lord of the 5th bhava, its Karaka, the planet aspecting that bhava, and the one occupying it, own a दुःस्थान (Dustthana) or be weak or be posited in a दुःस्थान (Dustthana), the astrologer may predict the loss of a son during the dasa or bhukti of any one of those planets. But if these four planets be strong and benefic, in their dasa, bhukti and antara, they lead to the acquisition of children, their prosperity and the favor of men in power.

NOTES.

cf. फलदीपिका

लग्नास्तपुत्रपतिजीवदशापहारे पुत्रेशकस्य सुतगस्य च पुत्रसिद्धिः ।
पुत्रेशराशिमथवा यमकण्टकर्क्षं जीवे गते तनयसिद्धिरथांशभे वा ॥

The acquisition of a son should be expected during the Dasa or Apahara of any one of the 6 planets, viz., the lord of the Lagna, the lord of the 7th, the lord of the 5th, Jupiter, the planet aspecting the 5th house or the one occupying the 5th house, or when Jupiter in his orbit transits the sign or the Navamsa Rasi occupied by the lord of the 5th house or the Upagraha, Yamakantaka.

लग्नाधीशः पुत्रनाथेन योगे स्वोच्चे स्वर्क्षे चारगत्या समेति ।
पुत्रप्राप्तिः स्यात्तदा लग्ननाथः पुत्रर्क्षे वा याति धीशाशभे वा ॥

Find when the lord of the Lagna comes during his transit (1) in conjunction with the lord of the 5th house (2) to his exaltation sign (3) to his own Rasi (4) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the acquisition of a son is possible.

विलग्नकामात्मजनायकानां योगात् समानीय दशां महाख्याम् ।
सुतस्य तद्वीक्षकतत्पतीनां दशापहारेषु सुतोद्भवः स्यात् ॥

Add the figures of the following three planets: (1) Lord of the Lagna, (2) the lord of the 7th house and (3) the lord of the 5th house; during the course of the Maha Dasa represented by the asterism and in the Apaharas of any one of the following, viz., (1) the *planet in the 5th house*, (2) *the planet aspecting the 5th* house and (3) the planet owning the 5th house, the acquisition of a son may be predicted.

सुतपतिगुर्वोरथवा तद्युक्तराश्यंशाधिपानां वा ।
बलसहितस्य दशायामपहारे वा सुतप्राप्तिः ॥

Find which of the following is strong. (1) The lord of the 5th house (2) Jupiter, (3) (4) (5) & (6) The lords respectively of the Rasis and Navamsas occupied by (1) & (2). During the Dasa or Apahara of this strong planet, acquisition of a son is possible.

जीवे तु जीवात्मजनाथभांशकत्रिकोणगे पुत्रजनिर्भवेन्नृणाम् ।
अथान्यशास्त्रेण च जन्मकालतो निरूपयेत्सन्ततिलक्षणं बुधः ॥

Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the *Rasi* or *Amsa occupied by the planet owning the* 5th house reckoned from Jupiter. According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at birth time of the native.

जन्मनक्षत्रनाथस्य तत्सुतर्क्षाधिपस्य च ।
स्फुटयोगे गते जीवे त्रिकोणे वा सुतोद्भवः ॥

Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the acquisition of a son is possible.

पुत्रेशकारकयुतेक्षकखेचराणां
तत्कालजस्फुटयुतांशकराशियातौ ।
वागीशभानुतनयौ यदि गोचरेण
जातस्य पुत्रजनिमृत्युकरौ भवेताम् ॥ ५१ ॥

Sloka 51. If at any time Jupiter or Saturn moving in their several orbits arrive at the Rasi and Navamsa indicated by the total of the figures then for (1) the lord of the 5th bhava, (2) its Karaka, (3) *the planet occupying* that bhava and (4) the one aspecting the same, they *will* cause the birth *or death respectively of a son to* the person concerned.

पितृस्थानेश्वरे सौम्ये कारके शुभसंयुते ।
भावे वा शुभसंयुक्ते पितृसौख्यं विनिर्दिशेत् ॥ ५२ ॥

Sloka 52. When the lord of the 5th bhava is benefic and its Karaka or the bhava itself is associated with an auspicious planet, the astrologer may announce the happiness of the father.

NOTES.

It is not clear whether by the word पितृस्थान, the 5th or the 9th bhava is meant. Parasara says "पितापि चिन्त्यो नवमे सुतर्क्षे" The opening sloka of the present Adhyaya gives पितृ as चिन्त्य or ascertainable from the 5th bhava. I accordingly interpret पितृस्थान as the 5th bhava here being germane to the Adhyaya bearing on the 5th bhava. The slokas 52-57 occur in सर्वार्थचिन्तामणि under the 9th bhava. So पितृस्थान *must mean the 5th as well as the 9th bhava.*

पारावतादौ तन्नाथे कारके च तथा स्थिते ।
स्वोच्चमित्रांशके वाऽपि पितृदीर्घायुरादिशेत् ॥ ५३ ॥

Sloka 53. When the lord of the 5th bhava has attained a Paravathamsa or other higher Vaiseshikamsa and the Karaka *of the* bhava *occupies a similar position*

or be in its own, exaltation or friendly amśas, the astrologer may announce long life to the father.

क्रूरनीचांशकस्थे वा भावनाथे च कारके ।
मन्दमान्द्यगुसंयुक्ते पितृदुःखं विनिर्दिशेत् ॥ ५४ ॥

Sloka 54. When the *lord of the 5th* bhava and its Karaka is in a malefic or depression amsa and is in conjunction with Saturn, Mandi or Rahu, the astrologer may announce the father's unhappiness.

सौम्ये तदीश्वरे वाऽपि नीचमूढारिराशिगे ।
क्रूरषष्ट्यंशके वाऽपि पितृदुःखं विनिर्दिशेत् ॥ ५५ ॥

Sloka 55. If the lord of 5th bhava, even when benefic, be in depression, eclipsed or in an *inimical sign*; or in a malefic Shashtyamsa, the astrologer may pronounce the father's unhappiness.

पितृकर्मगृहे जातः पितृतुल्यगुणान्वितः ।
पितृजन्मतृतीयर्क्षे जातः पितृवशानुगः ॥ ५६ ॥

Sloka 56. A person will have the characteristics of the father when born in a Lagna corresponding to the 10th bhava of his father. He will be dutiful *to his* father when his rising sign corresponds to the 3rd bhava in the father's horoscope.

पितृषष्ठाष्टमे जातः पितृशत्रुर्भविष्यति ।
तद्भावपे विलग्नस्थे पितृश्रेष्ठो भवेत् सुतः ॥ ५७ ॥

Sloka 57. When the rising sign corresponds to the 6th or the 8th bhava in the father's *horoscope*, the person concerned will be at variance with the father. But if the lord of the 6th or the 8th bhava in the father's horoscope occupy the Lagna in that of the son, the latter will be superior to his father.

लग्नादायतपस्थिताः शनिमहीपुत्रागवो मृत्युदा-
स्तातस्यार्कजभूसुतौ निधनदौ बालस्य रन्ध्रास्तगौ ।
माने वा यदि पञ्चमे कुजरविच्छायाकुमारेन्दवः
सद्यो मातुलतातबालजननीनाशं प्रकुर्वन्ति ते ॥ ५८ ॥

Sloka 58. Saturn, Mars and Rahu in the 11th or the 9th bhava from the Lagna occasion the father's death; Saturn and Mars in the 8th or the 7th bhava bring about the death of the child. Mars, the Sun, Saturn and the Moon in the 10th or the 5th bhava bring about forthwith the death of the maternal uncle, the *father, the child and the mother respectively.*

NOTES.

cf. सर्वार्थचिन्तामणि

लाभे शुभे वा यदि मन्दभौमौ फणीन्द्रयुक्तौ पितुरस्त्यपायः ।
लग्नाच्छुभे कर्मणि भूमिपुत्रे पापेक्षिते मातुलमृत्युमाहुः ॥
मन्देन युक्ते यदि पुत्रमृत्युं चन्द्रे हि तन्मातृमृतिं सपापे ।
पितुर्मृतिर्वासिरनायकेऽत्र न संशयः पापदृशा समेते ॥

This sloka appears in जातकरत्न.

I should think that the three planets viz., Saturn, Mars and Rahu should all be posited in one or other of the two bhavas or in both to bring about the effect. Two alone will not be able to produce the fateful effect. Similar remark applies to the *yoga* given in the 2nd पाद of the sloka.

सबले पितृभावेशे लग्नेशेन्दुजचतुर्थपाः ।
दुर्बला यदि तन्मातुर्गर्भतो मरणं विदुः ॥ ५९ ॥

Sloka 59. If the lord of the 5th bhava be strong, and the lords of the 1st and the 4th bhavas and the Moon be weak, the mother of the person born will die

नवमादष्टमाधीशो नवमात् खरपोऽथवा ।
शनिर्वेधेषु यः क्रूरः संभवेत् पितृमृत्युदः ॥ ६० ॥

Sloka 60. When Saturn being the lord of the 8th bhava or खर (Khara), both reckoned from the 9th bhava, happens to be malefic in वेध (Vedha) positions, the planet will cause the death of the father.

NOTES.

A knowledge of गोचरफल (Gocharaphala—effect of transits) is a condition precedent to the understanding of the term वेध (Vedha) used in the sloka.

It is a well-known theory that the movements of planets in the zodiac from moment to moment signify good or evil. This is the basis on which the Transit System rests As the physical and mental qualities and the chief events in the life and career of the native could be foretold by a reference to the position of the planets and the Lagna at the time of birth, similarly, any changes in the prospects and conditions of life of the individual at any required time may be ascertained by a reference to the person's *Janma Rasi (जन्मराशि) and the configuration of planets at that time.* Thus it is said that when the Sun during his transit comes through the 3rd, the 6th, the 10th and the 11th houses reckoned from the house occupied by the Moon at birth, success, ruin of enemies, gains of labour and pecuniary gains respectively are the results to be predicted. But there is one thing to be noted in this connection. *These results will happen only if the corresponding वेध (Vedha) sign in each case is left unoccupied by any planet* at the time of consideration. If there should be a planet in the Vedha position, he tries to nullify the original effect that would otherwise result, nay, even bring about a quite contrary effect should be happen to be strong at that time.

What these वेध (Vedha) positions are, will be clear from the *following slokas from* कालप्रकाशिका

1 9 3 6 11 7 9 10 4 5 11
रविः पुरौ भा गीताख्यसद्दानवशायुग्गनैः ।
5 1 4 2 6 12 2 7 10 4 8 11
शशी मायान्वगोन्यरसना सुजयुग्गतैः ॥

1 2 12 3 4 9 6 7 8 10 5 11
कुजः पुराख्यगोवेषतीर्थदानिशयुग्मगतैः ।
2 5 4 3 7 9 6 1 8 10 12 11
बुधः ख मित्र गोसिन्धुस्त्रोयदानाख्ययुग्मगैः ॥
1 12 9 5 4 6 2 7 10 9 8 11
जीवः कार्यरसामूतो गोस्योनलब्धयुग्मगतैः ।
8 7 1 10 9 12 2 5 11 4 3 6
शुक्रो हंसपुनर्धर्यो रामाप्यंमोगतं ग्रहैः ॥
कुजवत्पादुरविमौ न वेधः पितृपुत्रयोः ॥

For the benefit of the readers, the वेध (Vedha) positions have been indicated in the table subjoined :

Vedah वेध signs reckoned from the house of the Moon.

Planets	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Sun	1	2	9	3	6	12	7	8	10	4	5	11
Moon	5	1	9	3	6	12	2	7	10	4	8	11
Mars	1	2	12	3	4	9	6	7	8	10	5	11
Mercury	2	5	4	3	7	9	6	1	8	10	12	11
Jupiter	1	12	2	5	4	6	3	7	10	9	8	11
Venus	8	7	1	10	9	12	2	5	11	4	3	6

There is no वेध (Vedha) between the father and the son. *Consequently, (1) the Moon and Mercury, (2) the Sun and Saturn* do not affect each other through Vedha.

Take for example the nativity *referred to in p. 657. The* Moon at birth is in Meena. Suppose it is required to find out if the Sun's transit through *Makara in January—February 1933 will* prove propitious Makara happening to be the 11th from Meena (the Janma Rasi), the *Vedha sign for the Sun is the 5th from Meena*, that is, Kataka. This is not occupied by any planet. So the good effects, *cīz.*, pecuniary gain, *due to the Sun's transit* thro' Makara

the 11th house from the Moon will happen in their entirety. Similar is the case with the other planets.

दिनेशस्थितराश्यंशप्राणितः कोणगे रवौ ।
पितृमृत्युर्मातृमृत्युरिन्दुस्थांशर्क्षयोर्बलात् ॥ ६१ ॥

Sloka. 61. Examine the strength of the Rasi as well as the amsa *occupied* by the Sun. Find the stronger of these two. When the Sun occupies a Kona position from thence, the father's death may be expected. By a similar process ascertain whether the Rasi or the amsa occupied by the Moon is stronger. The mother's death may be predicted with reference thereto, *i. e.* when the Sun passes through the Kona of the amsa or Rasi that is stronger.

भानुस्थितांशपारूढनवांशद्वादशांशमम् ।
गते चन्द्रे भवेन्मृत्युर्मातापित्रोर्यथाक्रमम् ॥ ६२ ॥

Sloka. 62 Find the lord of the Navamsa occupied by the Sun. Find next the Navamsa and Dwadasamsa occupied by the planet found When the Moon passes through the Navamsa and Dwadasamsa found, the deaths respectively of the mother and father will take place.

दुःस्थानगते भानौ सिंहान्त्यद्वादशांशके ।
जातश्चेज्जननात्पूर्वं पितृमृत्युं प्रयच्छति ॥ ६३ ॥

Sloka. 63 If, when the Sun occupies a दुःस्थान, a person has his birth in the Dwadasamsa of Simha or Meena he must have caused the death of his father prior to coming into the world.

NOTES.

For the same effect the following is another yoga quoted in [illegible].

क्षीणे शशाङ्के तनुभावयुक्ते मूढान्विते मन्दगृहे सुरेड्ये ।
त्रिकोणगे पापखगैश्च सर्वैः प्रागेव पुत्रस्य मुखाद्विनाशः ॥

मार्ताण्डे गुलिकस्फुटादपहृते राशित्रिकोणे शनौ
रोगं तज्जनकस्य देवसचिवे मृत्युस्तदंशोपगे ।
आदित्ये यमकण्टकस्फुटयुते तद्राशिकोणे गुरौ
रोगं तद्भवनांशकेऽमरगुरौ तातस्य नाशं वदेत् ॥ ६४ ॥

Sloka. 64. Subtract the figures for the Sun from those for Mandi. The result will indicate a certain Rasi and amsa. When Saturn passes through the Kona of the Rasi found, the father of the person concerned will fall ill; death will supervene when Jupiter passes through the amsa found already. Add the figures for Yamakantaka to those for the Sun. The result will give a certain Rasi and a Navamsa. When Jupiter passes through that Rasi or its Trikona, the father of the person concerned will fall ill; and he will die when Jupiter passes through the amsa found.

NOTES.

This sloka appears in जातकरत्न. The 3rd पाद there reads thus:

आदित्ये यमकण्टकस्फुटहृते राशित्रिकोणे शनौ ॥

केन्द्रे चरेऽर्के चन्द्रे वा पितरौ न दहेत् सुतः ।
केन्द्रे द्विदेहगौ तौ चेत् मृत्युदाहौ द्विकालगौ ॥ ६५ ॥

Sloka. 65. When the Sun or the Moon occupies a Kendra in a moveable sign, the son will not burn the father's or mother's corpse himself. If the Sun or the Moon occupying a Kendra be in a dual sign, the death and burning will not be in the same period of time.

cf. सर्वार्थचिन्तामणि

केन्द्रे चरेऽर्के यदि वा शशाङ्के सुतो दहेत्तत्पितरौ न तत्र ।
द्विदेहराशौ यदि तौ न केन्द्रे तयोर्मृतिं वा दहनाद्विकालः ॥

अदृश्ययातौ पितृमातृनाथौ पित्रोर्मुखादर्शनदौ भवेताम् ।
पुत्राधिपोऽदृश्यगृहोपगश्चेत् पुत्राननादर्शनदोऽन्त्यकाले ॥ ६६ ॥

Sloka. 66. If the lords of the 9th and the 4th bhavas be in the invisible part of the zodiac, it will not be the good fortune of the person concerned to see the face of his parents in their last movements. If the lord of the 5th bhava be in the invisible portion of the hemisphere, the person concerned will not see his son's face at the moment of his death.

दुःस्थे बुद्धिस्थानपेऽदृश्यगे वा जातो मन्दप्रायबुद्धिं समेति ।
केन्द्रे कोणे सौम्यवागीशयुक्ते वीर्योपेते बुद्धिमानिङ्गितज्ञः ॥ ६७ ॥

Sloka. 67. If the lord of the 5th bhava occupy a दुःस्थान or be in the invisible portion of the hemisphere, the person born will have a rather dull understanding. But if the planet in question be associated with Mercury or Jupiter in a Kendra or Kona position and have strength, the person born will be intelligent and capable of shrewdly guessing the thoughts of others (by their gestures and other expressive signs)

त्रिकालज्ञो भवेज्जीवे स्वांशे मृद्वंशसंयुते ।
गोपुराद्यंशके वाऽपि शुभांशे शुभवीक्षिते ॥ ६८ ॥

Sloka. 68. A person becomes cognisant of the past, the present and the future when Jupiter is (1) in his own Navamsa and has attained the benefic Shashtyamsa मृदु (Mridu); or (2) has attained Gopura and other higher Vais'eshikamsas and (3) occupies a benefic Navamsa and is aspected by a benefic planet.

हृद्रोगी पञ्चमे पापे सपापे च रसातले ।
क्रूरषष्ट्यंशसंयुक्ते शुभदृग्योगवर्जिते ॥ ६९ ॥

Sloka. 69. When malefic planets occupy the 5th and the 4th bhavas and when the former bhava is in a malefic Shashtyamsa without being aspected by or in conjunction with benefic planets, the person born will suffer from heart-desease.

अन्नदानपरो नित्यं पञ्चमेशे शुभांशके ।
शुभखेचरसंयुक्ते भूमिजे केन्द्रमाश्रिते ॥ ७० ॥

Sloka. 70. When the lord of the 5th bhava is in a benefic amsa and Mars occupying a Kendra is in conjunction with benefic planets, the person born will ever devote himself to the duties of hospitality and the relief of the hungry and the famished.

॥ अथ षष्ठभावफलम् ॥

रोगारिव्यसनक्षतानि वसुधापुत्रारितश्चिन्तये-
दुक्तं रोगकरं तदेव रिपुगे जीवे जितारिर्भवेत् ।
षष्ठेशज्ञबुधौ विधुन्तुदयुतौ लग्नेशसम्बन्धिनौ
लिङ्गस्यामयकृद्व्रणेन रुधिरः षष्ठे सलग्नाधिपः ॥ ७१ ॥

Sloka 71. An astrologer ought to divine diseases, enemies, bad habits and hurts that a person may have, from the 6th bhava and Mars. What relates to diseases has been treated already (*Vide* Adhyayas V. & VI). When Jupiter is in the 6th bhava, the person concerned will overcome his enemies. If the lord of the 6th bhava and Mercury be in conjunction with Rahu and connected in some way with the lord of the Lagna, the person concerned will be impotent. Mars occupying the 6th bhava together with lord of the Lagna will produce damage to the organ of generation by an ulcer.

NOTES.

जातकरत्न

अरिभवनादरिचोरक्षतविघ्नक्लेशनाभ्युदरदेशान् ।
मधुरादिषड्रसदेशान् ग्रहराश्युदितान्वदेत्प्राज्ञः ॥

*) For the 2nd पाद, *cf.* गर्ग quoted by बलभद्र in his होरारत्न.

स्वगेहे शुभगेहे वा षष्ठो गुरुरमित्रहा ।
शत्रुगेहेऽरिणा दृष्टः शत्रुपीडां ददाति सः ॥

पत्नीषण्ढत्वमेति क्षतभवनगते कामपे सासुरेज्ये
भौमे मन्देन दृष्टे रिपुभवनगते शत्रुभार्यामुपैति ।
सौम्यैर्दृष्टे युते वा न भयमरिजनाच्छत्रुभे जन्मलग्नात्
पापैः शत्रुक्षताद्विव्रणभयविपुलं जायते लाञ्छनं वा ॥ ७२ ॥

Sloka 72. If the lord of the 7th bhava occupy the 6th in conjunction with Venus, the person born will be impotent in regard to his wife. If Mars occupying the 6th bhava be aspected by Saturn, he will have a liaison with an enemy's wife. If the 6th bhava be either aspected or occupied by benefic planets, there is no danger to be dreaded from enemies; if aspected or occupied by malefic ones, there will be a good deal of hurt or other damage inflicted by an enemy, danger from ulcers or some mark of ignominy put upon the person concerned.

षष्ठे भास्वति लग्ननायकरिपौ नीचारिगे दुर्बले
जातस्तत्पितृवर्गशत्रुसहितो लग्नेशमित्रग्रहे ।
इष्टस्थानगते निजोच्चसुहृदां वर्गोपयाते सति
ज्ञातीनां बहुलं वदन्ति मुनयः शत्रुव्रणाभावभाक् ॥ ७३ ॥

Sloka 73. If the Sun occupying the 6th bhava identical with the planet's depression or unfriendly

sign, be inimical to the lord of the Lagna and have no strength, the person born will have to associate with the enemies of his father's party. But when the Sun in the 6th bhava is *friendly to the* lord of the Lagna and in a friendly sign and has attained its own, exaltation *or friendly varga, the person concerned, say the sages,* will be distinguished among his relatives for being unhurt by enemies.

शत्रुस्थानगतोऽरिनीचगृहगो वक्रं गतो वाऽस्तगो-
ऽनेकज्ञातिजनो बहुक्षततनुः षष्ठाधिपो वा तथा ।
षष्ठस्थानगतेषु भास्करमुखव्योमाटनेषु क्रमात्
तत्तत्कारकखेटवर्गरिपुणा संपीडितः सन्ततम् ॥ ७४ ॥

Sloka 74. If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापव्योमचराश्च्योरिपतिवत्प्रासेक्षका दुर्बला
गोवित्तक्षयमामयं रिपुभयं कुर्वन्ति जन्मादितः ।
ते सर्वे बलशालिनो यदि शुभा गोवित्तमश्वादिकं
राजार्न्तं सकलोपदंशसहितं रोगारिनाशं वदेत् ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेषामम्बरचारिणामतिशुभौ केन्द्रत्रिकोणायगौ
द्वावेतौ बलशालिनौ यदि लघुव्याध्यादिनाशं नृणाम् ।
एकोऽपि प्रबलो यदि व्रणरिपुक्लेशादिकिञ्चित्फलं
यत्तत्कारकवर्गमूलमखिलं सोदं प्रमादं तु वा ॥ ७६ ॥

Sloka 76. If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a *Kendra*, Trikona or the 11th bhava *in great* strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc. will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पापे लग्नगते सपत्नपयुते देहव्रणं देहिनां
पुत्रस्थे पितृपुत्रयोः सुखगते मातुः कलत्रे स्त्रियः ।
धर्मस्थे सति मातुलस्य सहजे तस्यानुजस्य व्रणं
लाभस्थे तु तदग्रजस्य निधने जातो गुदार्तो भवेत् ॥ ७७ ॥

Sloka 77. A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder

sign, be inimical to the lord of the Lagna and have no strength, the person born will have to associate with the enemies of his father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own, exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

शत्रुस्थानगतोऽरिनीचगृहगो वक्रं गतो वाऽस्तगो-
ऽनेकज्ञातिजनो बहुक्षततनुः षष्ठाधिपो वा तथा ।
षष्ठस्थानगतेषु भास्करमुखव्योमाटनेषु क्रमात्
तत्तत्कारकखेटवर्गरिपुणा संपीडितः सन्ततम् ॥ ७४ ॥

Sloka 74. If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापव्योमचरास्त्रयोरिपतितत्प्राप्तेक्षका दुर्बला
गोवित्तक्षयमामयं रिपुभयं कुर्वन्ति जन्मादितः ।
ते सर्वे बलशालिनो यदि शुभा गोवित्तमश्वादिकं
राजान्नं सकलोपदंशसहितं रोगारिनाशं वदेत् ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearanee of ailments and enemies.

तेषामम्बरचारिणामतिशुभौ केन्द्रत्रिकोणायगौ
द्वावेतौ बलशालिनौ यदि लघुव्याध्यादिनाशं नृणाम् ।
एकोऽपि प्रबलो यदि व्रणरिपुक्लेशादिकिञ्चित्फलं
यत्तत्कारकवर्गमूलमखिलं मोदं प्रमादं तु वा ॥ ७६ ॥

Sloka 76. If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a Kendra, Trikona or the 11th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc. will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पापे लग्नगते सपत्नपयुते देहव्रणं देहिनां
पुत्रस्थे पितृपुत्रयोः सुखगते मातुः कलत्रे स्त्रियः ।
धर्मस्थे सति मातुलस्य सहजे तस्यानुजस्य व्रणं
लाभस्थे तु तदग्रजस्य निधने जातो गुदार्तो भवेत् ॥ ७७ ॥

Sloka 77. A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder

brother; and lastly, if the malefic planet appear in the 8th associated with the lord of the 6th, the person concerned will suffer from pain in the anus.

NOTES.

This sloka as well as the next one are in जातकरत्न.

भानुर्मूर्ध्नि शशी मुखेऽवनिसुतः कण्ठे तु नाभेरध-
श्चान्द्रिः सूरिरनामयं प्रकुरुते नेत्रामयं भार्गवः ।
मन्दो वातमहिश्च केतुरुदरव्याधिं बुधक्षेत्रगो
लग्नेशः शशिजेन वीक्षितयुतो गुह्यव्रणं गच्छति ॥ ७८ ॥

Sloka 78. If the planet capable of producing the ulcer be the Sun, it will break out in the head; if the Moon, in the face; if Mars, in the neck; if Mercury in the lower part of the navel; if Jupiter be in such a position, there will be exemption from ailments. If Venus be similarly situated, the consequence will be sore-eyes. Saturn as well as Rahu in the position above described produce flatulence, and Ketu, disease of the stomach. The lord of the Lagna aspected by or associated with Mercury and occupying a sign belonging to the same planet (in the 6th bhava) generates an ulcer in the privities.

cf. पराशर

षष्ठाधिपोऽपि पापश्चेद्देहे वाऽप्यष्टमे स्थितः ।
तदा व्रणो भवेद्देहे कर्मस्थानेऽप्ययं विधिः ॥
एवं पित्रादिभावेशास्तत्तत्कारकसंयुताः ।
व्रणाधिपयुताश्चापि षष्ठाष्टमयुता यदि ॥
तेषामपि व्रणं वाच्यमादित्येन शिरोव्रणम् ।
इन्दुना च मुखे कण्ठे भौमेन ज्ञेन नाभिषु ॥

गुल्फा नासिकायां च भृगुणा नयने पदे ।
शनिना राहुणा कुक्षौ केतुना च तथा भवेत् ॥

लग्नादियद्राशिगतः फणीशः शुक्रेक्षितस्तत्तनुचिन्हमेति ।
मन्दाहियुक्ते रिपुराशिनाथे तुरङ्गगवादिभयं वदन्ति ॥ ७९ ॥

Sloka 79. A person has a mark or mole in that part of the body which corresponds to the order from the Lagna of the Rasi which Rahu occupies being aspected by Venus. (*Vide* Adhyaya 3, slokas 76—78). If the lord of the 6th bhava be in conjunction with Saturn and Rahu, astrologers say, danger is to be dreaded from horses, cows, etc.

पापग्रहेण संदृष्टे बलहीनेऽरिनायके ।
पापान्तरगते वाऽपि शत्रुपीडा भविष्यति ॥ ८० ॥

Sloka 80. When the lord of the 6th bhava is without strength and aspected by a malefic planet or is between two malefic planets, there will be trouble from enemies.

शत्रुस्थानाधिपे दुःस्थे नीचमूढारिराशिगे ।
लग्नेशे बलसंयुक्ते शत्रुनाशं वदेद्बुधः ॥ ८१ ॥

Sloka 81. When the lord of the 6th bhava is in a दुःस्थान (Dustthana) and is depressed, eclipsed or in an inimical sign, and the lord of the Lagna is possessed of strength, a wise astrologer should divine the destruction of all enemies.

NOTES.

In this connection compare what the author of उत्तरपाराशर says about this *bhava* :

षष्ठेशारौ तु दुःस्थावशुभतरयुतौ वीक्षितौ वा शुभैश्चे-
च्छत्रुर्नैवास्य दृष्टौ यदि शुभमिलितौ शत्रुवृद्धिर्भुवीह ।
एवं चेदष्टमेशो न भवति हि रुजा रोगयुक्तः शुभैश्चेत्
दृष्टौ षष्ठाष्टमेशावशुभतरयुतौ कुन्तखड्गासिघातम् ॥

षष्ठाष्टमेशाविधुराहयधिपाः समेता दृष्टा मिथो धनपमीलितपापमुक्तौ ।
तद्दृष्टभुक्तिषु भवन्ति हि मेहकृच्छ्रकूरव्रणज्वरसमीरणमुख्यरोगाः ॥
एवं स्थिते दिनकरेऽपि पुरा यदुक्तास्ते संभवन्ति हि भिषग्भिरसाध्यरोगाः ।
दृष्टाश्च ते हि गुरुणा भृगुणा युताश्चेत् शान्ता भवन्ति सहसैव समस्तरोगाः ॥

षष्ठेशे गोपुरांशादौ दिवाकरनिरीक्षिते ।
लग्नेशे बलसम्पूर्णे ज्ञातीनामुपकारकृत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
त्रयोदशोऽध्यायः ॥

Sloka 82. When the lord of the 6th bhava has attained a Gopura or other higher Vaiseshikamsa and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

जातकपारिजाते चतुर्दशोऽध्यायः

॥ सप्ताष्टमनवमभावाध्यायः ॥

Adhyaya XIV.

THE EFFECTS OF THE 7TH, 8TH AND THE 9TH BHAVAS,

॥ अथ सप्तमभावफलम् ॥

यात्रापुत्रकलत्रसौख्यमखिलं संचिन्तयेत् सप्तमात्
उक्तं पुत्रसुखासुखागमफलं सर्वं च यत्तद्वदेत् ।
जारः कामगते सिते मदनपे साहिध्वजे वा तथा
कामे जीवयुतेक्षिते शुभगृहे जातो न जारो भवेत् ॥ १ ॥

Sloka 1. It is from the 7th bhava that an astrologer can divine all about any journey a person may undertake, his sons, his wives and his enjoyment. What has been said in regard to son's worldly comfort or misery as the effect accruing from the preceding bhava may also be predicted from this bhava. When Venus is in the 7th bhava or the lord thereof is in conjunction with Rahu or Ketu, the person born will become an adulterer. But this effect does not follow when the 7th bhava is a benefic sign and is also occupied or aspected by Jupiter.

cf. जातकाभरण

रणाक्रणं चापि वणिक्क्रियाश्च जायाविचारागमनप्रयाणम् ।
शास्त्रप्रवीणैर्हि विचारणीयं कलत्रभावे किल सर्वमेतत् ॥

षष्ठेशारौ तु दुःस्थावशुभतरयुतौ वीक्षितौ वा शुभैश्चे-
च्छत्रुर्नैवास्य दृष्टौ यदि शुभमिलितौ शत्रुवृद्धिर्भुवीह ।
एवं चेदष्टमेशो न भवति हि रुजा रोगयुक्तः शुभैश्चेत्
दृष्टौ षष्ठाष्टमेशावशुभतरयुतौ कुन्तखड्गासिघातम् ॥

षष्ठाष्टमेशाविधुराश्यधिपाः समेता दृष्टा मिथो धनपमीलितपापमुक्तौ ।
तद्दृष्टयुक्तिषु भवन्ति हि मेहकृच्छ्रकूरव्रणज्वरसमीरणमुख्यरोगाः ॥
एवं स्थिते दिनकरेऽपि पुरा यदुक्तास्ते संभवन्ति हि भिषग्भिरसाध्यरोगाः ।
दृष्टाश्च ते हि गुरुणा भृगुणा युताश्चेत् शान्ता भवन्ति सहसैव समस्तरोगाः ॥

षष्ठेशे गोपुरांशादौ दिवाकरनिरीक्षिते ।
लग्नेशे बलसम्पूर्णे ज्ञातीनामुपकारकृत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
त्रयोदशोऽध्यायः ॥

Sloka 82. When the lord of the 6th bhava has attained a Gopura or other higher Vaiseshikamsa and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends *&c.*

चक्षुः कामपमार्गवैररिमूर्तिप्रान्तान्विहाय स्थितै-
रन्योन्यस्य (विलग्नतो) गृहस्थितोऽपि यदि वा स्वक्षेत्रमित्रोच्चगैः ।
पश्यद्भिः स्वगृहाणि वा क्षितिमुशन्त्येकां मिथक्षेत्रगै-
रन्यैतैररिगैरवीक्षितयुतैस्तैस्तु बह्वच. स्त्रियः ॥

वित्तास्तारिपभार्गवास्तनुगताः पापान्विताः कामुकः
पापव्योमचरान्वितौ तनुरिपुस्थानाधिपौ चेत्तथा ।
कामस्थे रिपुवित्तलग्नपयुते पापे परस्त्रीरतः
पापारातिकलत्रपा नवमगाः कामातुरो जायते ॥ ३ ॥

Sloka 3. When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

cf. सर्वार्थचिन्तामणि

लग्नस्थिता वित्तकलत्रशत्रुनाथाः सशुक्रा यदि पापयुक्ताः ।
जातः परस्त्रीषु रत कुमार्गी शुभेक्षितश्चेत्र तथा भवेच्च ॥
लग्नारिपौ पापयुतौ यदि स्याज्जात. परस्त्रीषु रत कुमार्गी ।
लग्नेश्वरे शत्रुकुटुम्बनाथे पापैर्युते वा यदि दारराशौ ॥
जातः परस्त्रीषु रत ॥

जारः कर्मधनास्तपा दशमगाः पुत्रादिकारग्रहाः
दुःस्था धीगुरुकामपाः सुतगृहे पापेक्षितेऽनात्मजः ।

Also जातकरत्न

सुवतिपदाद्वाहं भार्यापतिमृपदविगुडक्षीरम् ।
आगमनं सरिदासि मूत्राशये च नष्टधनम् ॥

दुःस्थे कामपतौ तु पापगृहगे पापेक्षिते तद्युते
तज्जायाभवनस्य मध्यमफलं सर्वं शुभं चान्यथा ।
कामस्थानपतौ सितेन सहिते पापर्क्षगे कामधीः
सौम्यर्क्षे शुभखेटवीक्षितयुते जातः सितच्छत्रवान् ॥ २ ॥

Sloka 2. If the lord of the 7th bhava occupying a दुःस्थान (Dustthana) be in a malefic house and aspected by or associated with a malefic planet, the effect of the 7th bhava would be but mediocre. If these conditions be reversed, the effect of the bhava would be wholly auspicious. If the lord of the 7th bhava be in conjunction with Venus and occupy a malefic sign, the person born will be lustfully inclined; if it be in a benefic sign and associated with or aspected by a benefic planet, *the person concerned will get a white umbrella which* is the emblem of royalty.

NOTES.

This and the next three slokas are in जातकरत्न.

उत्तरभागार

मित्रस्वोच्चपरम्पराख्यगतौ श्रीभार्गवद्यूनपौ
दृष्टौ वा मिलितौ शुभेन शुभयोर्मध्यं गतौ यस्य तु ।
एकं तस्य कलत्रमुत्तमगुणं सौन्दर्यमन्याहशं
सौख्यं चाधिकभोगजातकमिदं भाग्यं सुकीर्तिर्भवेत् ॥
दुःस्थानस्थौ तु तौ चेदशुभपरिगतौ पापदृष्टौ कलत्र-
द्वन्द्वं भौमेन दृष्टावथ यदि मिलितौ प्राक्कलत्रस्य हानिः ।
स्वावेशान्यत्कलत्रं रिपुभवनगतौ मौढ्यनीचं गतौ चेत्
बह्वीनां कामिनीनां स भवति दयितः कामशुक्रे तु कामी ॥

नश्युः कामपमार्गवैररिसुतिगान्तान्विहाय स्थितै-
रन्योन्यस्थ (वित्रगतो) गृहस्थितोऽपि यदि वा स्वक्षेत्रमित्रोच्चगैः ।
पश्यद्भिः स्वगृहाणि वा स्त्रियमुशन्त्येकां मिथक्षेत्रगै-
रन्यैतैररिगैररीक्षितयुतैरन्यैस्तु बह्वचः स्त्रियः ॥

वित्तास्तारिपभार्गवास्तनुगताः पापान्विताः कामुकः
पापव्योमचरान्वितौ तनुरिपुस्थानाधिपौ चेत्तथा ।
कामस्थे रिपुवित्तलग्नपयुते पापे परस्त्रीरतः
पापारातिकलत्रपा नवमगाः कामातुरो जायते ॥ ३ ॥

Sloka 3. When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous The same will be the *effect* if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

cf. सर्वार्थचिन्तामणि

लग्नस्थिता वित्तकलत्रशत्रुनाथाः सशुक्रा यदि पापयुक्ताः ।
जातः परस्त्रीषु रतः कुमार्गी शुभेक्षितश्चेत्र तथा भवेच्च ॥
लग्नारिपौ पापयुतौ यदि स्याज्जातः परस्त्रीषु रतः कुमार्गी ।
लग्नेश्वरे शत्रुकुटुम्बनाथे पापैर्युते वा यदि दारराशौ ॥
जातः परस्त्रीषु रतः ॥

जारः कर्मधनास्तपा दशमगाः पुत्रादिकारग्रहाः
दुःस्था धीगुरुकामपाः सुतगृहे पापेक्षितेऽनात्मजः ।

जीवज्ञौ यदि वा निशाकरसितौ कामे बहुस्त्रीरतः
शुक्रे मन्मथराशिगे बलवति स्त्रीणां बहूनां पतिः ॥ ४ ॥

Sloka 4. If the lords of the 10th, the 2nd and 7th bhavas occupy the 10th bhava, the person born will have intrigues with women other than his wife. If the lords of the 5th, the 9th and the 7th bhavas which are the initiatory planets in respect to an offspring be in a दुःस्थान (Dustthana) and if the 5th bhava be aspected by a malefic planet, the person concerned will be childless. If Jupiter and Mercury or the Moon and Venus be in the 7th bhava, the person will be addicted to many women. If Venus occupying the 7th bhava be strong, the person concerned will have many wives.

cf. सर्वार्थचिन्तामणि

कर्मेशवित्तेशकलत्रनाथ मानस्थिता जारमुदाहरन्ति ॥
धीधर्मनाथौ सकलत्रनाथौ दुःस्थानगौ हीनबलौ शुभेन ।
दृष्टे सुते दारबहुत्वयोगे त्वपुत्रयोगं मुनयो वदन्ति ॥

शुक्रारौ मदगौ कलत्ररहितौ धर्मात्मजस्थौ तथा
शत्रुस्थानगतौ निशाकरसितौ यद्येकपुत्रो भवेत् ।
लग्नास्तव्ययगेषु पापखचरैश्चेन्दौ सुते दुर्बले
वन्ध्यास्त्रीपतिरेव जातमनुजो जायाविहीनोऽथवा ॥ ५ ॥

Sloka 5. If Venus and Mars be in the 7th bhava, the person born will be bereft of a wife. The same effect will follow if the planets be in the 9th and the 5th bhavas. If the Moon and Venus occupy the 6th bhava, the person concerned will have only one son. If malefic planets occupy the 1st, the 7th and the 12th bhavas, and the Moon occupying the 5th be weak, the person born will either have a barren wife or be wifeless.

NOTES.

cf. होरारत्न

व्ययान्त्यमदगैः पापैः क्षीणे धीस्थे निशाकरे ।
पुत्रभार्याविहीनस्य जायते जन्म निश्चितम् ॥

Also सारावली

द्यूने कुजभार्गवयोर्जातः पुरुषो भवेद्विकलदारः ।
धीधर्मस्थितयोर्वा परिकल्प्यं पण्डितैरेवम् ॥
लग्नव्ययमदनस्थैः पापैः क्षीणे निशाकरे धीस्थे ।
स्त्रीहीनो भवति नरः पुत्रैश्च विवर्जितो नूनम् ॥

Also फलदीपिका

दारेशे सुतगे प्रणष्टवनितोऽपुत्रोऽथवा धीश्वरो
द्यूने वा निधनेश्वरोऽपि कुरुते पत्नी विनाशं ध्रुवम्
क्षीणेन्दौ सुतगे व्ययास्ततनुगैः पापैरदारात्मजः
स्त्रीसंगाद्धननाशनं मदगयोः स्वर्भानुभान्वोर्वदेत् ॥

If the lord of the 7th house be in the 5th, the native will lose his wife or become son-less. The loss of the wife is certain if the lord of the 5th or the 8th house happens to be in the 7th. If the waning Moon be in the 7th and malefics should occupy the 12th, the 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

वन्ध्यापतिः सितरवी मदनोदयस्थौ
चन्द्रोदये समगृहे ललनाकृति स्यात् ।
पुंराशिगे पुरुषभावयुतं कलत्रं
स्त्रीपुंग्रहेक्षितयुते सति मिश्ररूपम् ॥ ६ ॥

Sloka 6. If Venus and the Sun be in the 7th or the 1st bhava, the person born will have a barren wife. *If the house occupied by the Moon be an even sign, his* wife will have the proper female form ; if it be a male Rasi, the wife will have a masculine form ; if the house

in which the Moon is be either occupied or aspected by both male and female planets, she will be of a mixed aspect.

मौमांशे वा भौमराशौ विलग्नात् कामस्थाने जन्मभे वा वधूनाम् ।
जाया दासी नीचमूढग्रहांशे दुष्टा वा स्याद्यौवने भर्तृहीना ॥७॥

Sloka 7. If the 7th bhava from the Lagna in the case of males, or the 1st bhava in the case of women, be either in Mars' house or amsa and if the planet owning the amsa of the 7th bhava be either weak or eclipsed, the woman concerned will be a servant-maid or will become vicious in her youth, and will be abandoned by her husband.

शुभांशराशौ यदि सद्गुणाढ्या शुभेक्षिते चारुतरं कलत्रम् ।
चन्द्रांशके दुर्बलचन्द्रराशौ जाता पतिघ्नी सबले तु साध्वी ॥ ८ ॥

Sloka 8. If the 7th or the 1st bhava adverted to in the preceding sloka be in the Rasi or amsa of a benefic planet, the wife will be virtuous; if aspected by benefic planets also, she will be amiable all the more. If the bhava be in the Rasi or amsa owned by the Moon without strength, the woman will cause the death of her husband; but if the Moon be strong, she will be a faithful wife.

अर्कांशे कुलटा निजोच्चगृहगे साध्वी शुभालोकिते
लग्ने शीतकरेऽथवा मदनभे नीचारिमूढान्विते ।
पापव्यालविहङ्गपाशनिगलद्रेक्काणभागान्विते
सन्ध्यंशे विगतव्रता च विधवा जातस्य जाया भवेत् ॥ ९ ॥

Sloka 9. If the Moon occupying the 1st or the 7th bhava be (1) in a Navamsa belonging to the Sun,

the wife of the person born will be unchaste ; (2) in its own or exaltation house and aspected by a benefic planet, she will be virtuous; and (3) in its depression or inimical house or in a state of eclipse or in a malefic Drekkana termed सर्प-Sarpa, पक्षिन्-Pakshin, पाश-Pasa, or निगड-Nigada, (*Vide supra* Adhyaya 6, sloka 55) or in a position forming the ऋक्षसन्धि-Riksha sandhi, the wife will become either incontinent or widowed.

कामस्थे तनुपे शुभग्रहयुते सद्वंशजामृच्छति
क्रूरर्क्षे मदगे विलग्नरमणे दुर्वंशजाताङ्गनाम् ।
वर्णं रूपगुणाकृतिं च सकलं यत्तद्गृहोक्तं वदेद्
दुर्व्यापारकरग्रहाकृतिनरप्रीतिं प्रयात्यङ्गना ॥ १० ॥

Sloka 10. If the lord of the Lagna be in the 7th bhava and in conjunction with a benefic planet, the person born will get a wife born of a good family. But if the 7th bhava occupied by the lord of the Lagna be a malefic sign, the wife will be a base-born woman. Her hue, form, attributes, features etc. the astrologer should declare from those prescribed for the sign constituting the 7th bhava. The woman finds pleasure in the man whose features are in conformity with those of the planet impelling her to evil courses.

पापाप्रकाशसंयुक्ते कलत्रे दुष्टचारिणी ।
रवौ वन्ध्या तु शीतांशौ क्षीणे तु व्यभिचारिणी ॥ ११ ॥

Sloka 11. When the 7th bhava is occupied by a malefic or an invisible subsidiary planet (उपग्रह-Upagraha *vide* Adhyaya 3 sloka 6), the wife will be wicked. If the Sun occupy it, she will prove barren ; if it be the waning Moon, she will be unfaithful.

कुजे तु म्रियते मन्दे दुर्भगा राहुसंयुते ।
परदारोऽरतिस्तस्यां निषेकाभावकोऽसुतः ॥ १२ ॥

Sloka 12. If the 7th bhava be occupied by Mars, the wife will die ; if by Saturn, she will be disliked by her husband ; if by Rahu, the husband will take to women not his own, and will find no delight in his wife and will have no child by her because of the absence of cohabitation with her.

धूमे विवाहहीनः स्यान्म्रियते कार्मुके सति ।
परिवेषे तु दुःशीला केतौ वन्ध्या सती भवेत् ॥ १३ ॥

Sloka 13. If the 7th bhava be in धूम (Dhuma), the person born will have no marriage ; if it be in कार्मुक (Karmuka), he or his wife will die ; if in परिवेष (Parivesha) the wife will be ill-be haved ; if in Ketu, she will be barren but virtuous.

काले विदारः पापे तु गर्भस्राविण संयुता ।
सुशीला स्त्रीप्रसुता च पूर्यमाणे सुधाकरे ॥ १४ ॥

Sloka 14. If the 7th bhava be in काल (Kala), the person born will be wifeless If a malfic planet be in that bhava, the wife will have miscarriage. If it be occupied by the Moon getting full, she will be virtuous and bring forth children.

बुधे सुपुत्रा वागीशे गुणयुक्ता सुपुत्रिणी ।
शुक्रे सौभाग्यसंयुक्ता श्रीमती च बलान्विते ॥ १५ ॥

Sloka 15. If Mercury be in the 7th bhava, the wife will bear good offspring ; if Jupiter, she will be virtuous and have excellent progeny. If the 7th bhava be occupied by Venus in strength, the wife will enjoy a happy wedded life and will be highly prosperous.

स्त्रीपुत्रपे बलिनि शोभनखेटदृष्टे
षष्ठाधिपेन सहिते सति वीक्षिते वा ।
जारेण पुत्रजनिलाभमुपैति जाया
तस्या धवो बहुकलत्रयुतोऽप्यपुत्रः ॥ १६ ॥

Sloka 16. If the lord of the 7th or 5th bhava possessing strength and aspected by a benefic planet be in conjunction with or aspected by the lord of 6th, the wife will acquire a son by a paramour. Her husband, though he may be possessed of many wives, will be childless

NOTES.

See XIII—15 *supra*.

नीचे गुरौ मदनगे सति नष्टदारो
मीने कलत्रभवने रविजे तथैव ।
मन्दारराशिनवभागगते सुरेज्ये
जारो भवेदिनसुतारसमन्विते वा ॥ १७ ॥

Sloka 17. When Jupiter occupies the 7th bhava in depression, the person born will lose his wife. If Saturn occupy the 7th bhava identical with Meena, the effect will be the same If Jupiter occupy a Rasi or Navamsa owned by Saturn or Mars, the person concerned will have intrigues with other women. The effect follows also when Jupiter is in conjunction with Saturn or Mars.

NOTES.

First half. For this and some more yogas relating to loss of wife, *cf*. फलदीपिका

शुक्रे वृश्चिकगे मदे मृतवधूः वामे वृषस्थे बुधे
स्त्रीनाशस्त्वथ नीचगे सुरगुरौ द्यूनाधिरूढे तथा ।

जमित्रे झषगे शनौ सति तथा भौमेऽथवा स्त्रीमृति-
श्चन्द्रक्षेत्रगयोर्मदेऽर्किकुजयोः पत्नी सती शोभना ॥

When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die soon). The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Cancer, the wife of the person concerned will be of a good disposition and fortunate.

अस्ते वास्तपतावसद्ग्रहयुते दृष्टेऽन्यसन्मध्यगे
नीचारातिगृहेऽर्ककान्त्यभिहते ब्रूयात्कलत्रच्युतिम् ।
कामे वा सुतभाग्ययोर्विकलदारोऽसौ सपापे भृगौ ॥

If the 7th house or its lord be associated with, aspected by, or posited betwixt malefics, or be in depression or inimical sign or be eclipsed by the Sun's rays, one ought to predict loss of wife. Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of a wife.

कलत्रनाथे रिपुनीचसंस्थे मूढेऽथवा पापनिरीक्षिते वा ।
कलत्रभे पापयुतेऽथदृष्टे कलत्रहानिं प्रवदन्ति सन्तः ॥

If the lord of the 7th occupies an inimical or depression sign or be eclipsed or be aspected by malefics, and the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise.

Latter half. According to Mantreswara, it is ***Venus*** (and not Jupiter) if in a Varga of Mars or Saturn that makes the native immoral.

शुक्रे वा कुजमन्दवर्गसहिते दृष्टे परस्त्रीरतः ॥

When Venus is in a वर्ग (Varga) of Mars or Saturn, or has the aspect of these planets, the person born will have a liaison with other people's wives.

सप्तमे वाऽष्टमे पापे व्ययस्थे धरणीसुते ।
अदृश्ये यदि तन्नाथे कलत्रान्तरमाप्नुयात् ॥ १८ ॥

Sloka 18. If a malefic planet occupy the 7th or the 8th bhava and Mars be in the 12th, and if the lord thereof be invisible, the person born will have another wife.

NOTES.

The following sloka from फलदीपिका *gives some more yogas for* having two wives:

भौमार्कयंस्ते भृगुजशशिनोर्दारहीनोऽसुतो वा
क्लीबेऽस्ते वा भवति भवगौ द्वौ ग्रहौ स्त्रीद्वयं स्यात् ।
द्वन्द्वर्क्षांशे मदपतिसितौ तस्य जायाद्वयं स्यात्
नाम्यां युक्तैर्गगननिलयैर्दारसंख्यां वदन्तु ॥

If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or issueless; *when there is a hermaphrodite planet in the 7th house*, and the 11th house is occupied by two planets, the person will *have two wives.* If the lord of the 7th house and Venus be *each* posited in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases through the number of the planets in conjunction with those two *viz.*, the lord of the 7th and Venus

सुपक्वजातं प्रथमं कलत्रं लग्नेश्वरो दारपसंयुतश्चेत् ।
दिनेशकान्त्याभिहतस्तदानीं सुरूपहीनां सुतरां वदन्ति ॥ १९ ॥

Sloka 19. If the lord of the Lagna be in conjunction with that of the 7th, the person born will get a mature excellent *wife*. *If the lord of the Lagna in the above position be at the same time obscured by the Sun*, the wife will be entirely devoid of good features.

वित्ते पापबहुत्वे च कलत्रेशे तथा स्थिते ।
पापग्रहेण संदृष्टे कलत्रत्रयमाप्नुयात् ॥ २० ॥

Sloka 20. When there are several malefic planets in the 2nd bhava and the lord of the 7th is likewise there aspected by a malefic planet, the person born will have three wives.

cf. सर्वार्थचिन्तामणि

वित्ते पापबहुत्वे तु कलत्रे वा तथाविधे ।
तदीशे पापसंदृष्टे कलत्रत्रयभाग्भवेत् ॥

केन्द्रत्रिकोणे दारेशे स्वोच्चमित्रस्ववर्गगे ।
कर्माधिपेन वा दृष्टे बहुस्त्रीसहितो भवेत् ॥ २१ ॥

Sloka 21. When the lord of the 7th bhava occupying a Kendra or Kona is in its own, exaltation, or friendly sign or is aspected by the lord of the 10th bhava, the person born will be associated with many wives.

कलत्राधिपतौ केन्द्रे शुभग्रहनिरीक्षिते ।
शुभांशे शुभराशौ वा पत्नी व्रतपरायणा ॥ २२ ॥

Sloka 22. When the lord of the 7th bhava is in a Kendra and is aspected by a benefic planet or is in a benefic Navamsa or Rasi, the wife will be devoted to the observance of vows.

दाराधिपे सोमसुते सपापे नीचारिवर्गे रिपुनाशभावे ।
पापान्तरे पापदृशा समेते जाया पतिघ्नी कुलनाशिनी स्यात् ॥

Sloka 23. If the lord of the 7th bhava be Mercury in a depression or inimical varga and associated with a malefic planet, and if it also occupy the 6th or the 8th bhava, in the midst of two malefic planets and aspected

by a malefic planet, the wife will kill her husband and ruin his family.

NOTES.

This as well as slokas 25, 26, 27, 28, 29, 30, 31, 32, 34, 37 38, 39, 40, 41, 45 & 46 are in स्रग्धरा.

The same effect is ascribed to a different yoga in केरल

शनिकुजौ मदगौ मदनाधिपो निधनगोऽपि विधुस्वगतोऽथवा ।
मरणमेति तदा खलयुतस्त्वथ रविविपदा वनिता भवेत् ॥

शुभांशे शुभसंदृष्टे नाथे जाया सुवंशजा ।
पापारूढे पापवर्गे तस्य जाया कुवंशजा ॥ २४ ॥

Sloka 24. If the lord of the 7th bhava occupy a benefic Navamsa and be aspected by a benefic planet, the wife will be of a good family. But if the lord of the bhava be in a malefic varga already occupied by a malefic planet, the wife will be base born.

कामस्थाने सखेटे सितयुतखचरैर्दारसंख्यां वदन्ति
स्वोच्चस्वर्क्षोपगामी न भवति गणने शुक्रयुक्तग्रहैर्वा ।
जायाधीशे सितर्क्षे सति धनभवने शुक्रसंयुक्तसंख्या
शुक्रानङ्गेशयुक्तग्रहनवनववधूलाभो जायते वा ॥ २५ ॥

Sloka 25. If the 7th bhava be occupied by a planet, the number of wives is declared by astrologers to be the number of planets in conjunction with Venus. Out of the above number, any planet that occupies its Swakshetra or exaltation is to be omitted. If the lord of the 7th bhava occupy the 2nd, identical with a sign owned by Venus, the number of wives will be the number of planets associated with Venus; or it may be that the person concerned may get as many new brides as there are planets in conjunction with Venus and the lord of the 7th bhava.

दारेशेन कुटुम्बपेन सहिता यावद्ग्रहा दुर्बलाः
तत्संख्याककलत्रनाशनकरा दुःस्थाननाथा यदि ।
यावन्तो बलशालिनः शुभकरास्तत्तुल्यजायासुखं
कुर्वन्त्येकवियच्चरो बलयुतो यद्येकदारो भवेत् ॥ २६ ॥

Sloka 26. How many weak planets there may be that are in conjunction with the lord of the 7th or of the 2nd bhava and are at the same time the lords of the 6th, the 8th or the 12th bhava (दुःस्थान-Dustthana), so many will be the wives to be destroyed by them. The more there are benefic strong planets associated with the lords of the two bhavas above named, the more will be the wives with whom the person born will live happily. If a single planet possessing great strength be associated with the lord of the 7th or of the 2nd bhava, the person concerned will have but one wife.

NOTES.

cf. फलदीपिका

स्त्रीसंख्यां मदगैर्ग्रहैर्मृतिमसत्खेटैश्च सद्भिः स्थितिं
द्यूनेशे सबले शुभे सति वधूः साध्वी सुपुत्रान्विता ।
पापोऽपि स्वगृहं गतः शुभकरः पत्न्याश्च कामस्थितो
हित्वा षड्व्ययरन्ध्रपान्मदनगाः सौम्यास्तु सौख्यावहाः ॥

It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these, the number that will die (at an early age) will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife if he shall be in the 7th owning that house. Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses.

Also *cf.* जातकरत्न

स्वर्क्षे कलत्राधिपतौ कुटुम्बनाथे यदा त्वेककलत्रभाक् स्यात् ।
ताभ्यां समेतैर्ग्रहनायकैर्वा कलत्रसंख्यां प्रवदन्ति सन्तः ॥

लग्नानङ्गपतिस्फुटैक्यगृहगे जीवे विवाहं वदेत्
चन्द्राधिष्ठिततारकाधपयोरैक्यांशके वा तथा ।
जीवे मित्रनवांशके बलयुते यद्येकदारान्वितः
स्वांशे द्वित्रिकलत्रवान् बहुवधूनाथः स्वतुङ्गांशके ॥ २७ ॥

Sloka 27. Add together the figures for the lords of the Lagna and the 7th bhava. *Find the Rasi, etc.,* indicated by the result. When Jupiter traverses the Rasi, etc., above found, the astrologer may predict a person's *marriage*. The time of marriage may also be determined in the same way in respect to the total of the figures for the ruler of the stars occupied by the Moon and the lord of the 7th bhava. If the Navamsa occupied by Jupiter belong to a friend, the person concerned will have but one wife. *If* the amsa in question be Jupiter's own, the number of wives will be 2 or 3. If the amsa be that of Jupiter's exaltation, the person *concerned will be the lord of many wives.*

NOTES.

According to फलदीपिका the probable time for marriage is thus ascertained:

शुक्रोऽस्तपो वा तनुनाथभांशकत्रिकोणमायाति तदा विवाहः ॥

The marriage may be expected to come off when Venus or the lord of the 7th house in its orbit transits through a sign which is triangular to the Rasi or Navamsa owned by the lord of the Lagna.

कलत्रसंस्थस्य कलत्रदृष्टेर्दशागमे वाऽप्य कलत्रपस्य ।
यदा विलग्नाधिपतिः प्रयाति कलत्रभं तत्र कलत्रलाभः ॥

The acquisition of a wife may happen during the dasa period

of the planet (1) posited in the 7th house, or (2) aspecting the 7th house. The same may also happen when the lord of the Lagna in his orbit comes to the Rasi signifying the 7th house.

कलत्रनाथस्थितभांशकेशयोः सितक्षपानायकयोर्बलीयसः ।
दशागमे द्यूनपयुक्तभांशकत्रिकोणगे देवगुरौ करग्रहः ॥ २८ ॥

Sloka 28. Of the two planets that are the lords respectively of the Rasi and Navamsa occupied by the lord of the 7th bhava, find which is stronger. During the dasa period of that planet, the marriage of the person may take place, when Jupiter traverses the Trikona of the Rasi and amsa occupied by the lord of the 7th bhava. Again, find the stronger of the two planets Venus and the Moon. During the dasa period of the stronger planet, the period favourable to marriage may be found in the same manner as in the above case.

शुक्रोपेतकलत्रराशिपदशाभुक्तिर्विवाहप्रदा
लग्नाद्वित्तपतिस्थराशिपदशाभुक्तौ च पाणिग्रहः ।
कर्मापुर्भवनाधिनायकदशाभुक्तौ विवाहः क्रमात्
कामेशेन युतः कलत्रगृहगस्तत्पाकभुक्तौ तु वा ॥ २९ ॥

Sloka 29. If the lord of the 7th bhava be associated with Venus, its Dasa and Bhukti may lead to marriage. Failing that, the Dasa and Bhukti of the lord of the Rasi occupied by the planet owning the 2nd bhava may have marriage-producing efficacy. The Dasa and Bhukti of the lords of the 10th and the 9th bhavas come next in order. Lastly, note the planet associated with the lord of the 7th bhava or the one occupying it. During the Dasa and Bhukti of one of these, marriage may take place.

NOTES.

It is, perhaps, implied here that each succeeding alternative is to be resorted to when the preceding one is found to be not promising because of the weakness, etc., of the planet concerned.

सौम्यव्योमचरः स्थितः शुभगृहे चादौ ददाति श्रियं
पापर्क्षे शुभखेचरो यदि दशामध्ये विवाहादिकम् ।
क्रूरः पापगृहोपगो यदि फलं पाकावसाने तथा
सौम्यर्क्षे यदि सर्वकालफलदः सौम्यान्वितः शोभनः ॥३०॥

Sloka 30. *If the planet powerful for producing* marriage be benefic and in a benefic house, it will bring on the happy event at the commencement of its Dasa. If the planet, being itself benefic, should occupy a malefic house, the marriage and other such happy events will take place in the middle of its Dasa. If the planet and the house *it* occupies be both malefic, the event in *question will happen at the end of its Dasa.* But if the planet in question occupy a benefic house and be *in* conjunction with a benefic planet at the same time, its influence for good will prevail during the whole of its Dasa period.

लग्नेश्वरस्थितनवांशपतिस्थराशौ
चन्द्रे पुरन्दरगुरौ च कलत्रलाभम् ।
कामेशशुक्रगृहगेऽमरमन्त्रिणीन्दौ
केन्द्रेऽथवा गुरुयुते सति गोचरेण ॥ ३१ ॥

Sloka 31. Astrologers say that the acquisition of a wife may take place when the Moon and Jupiter in their progress arrive at the 2nd place from the lord of the Navamsa occupied by the lord of the Lagna at the birth of *the person* concerned. *The same event may* also happen when Jupiter reaches a sign occupied by

the lord of the 7th bhava or Venus. A third possibility is when the Moon and Jupiter occupy a Kendra.

यत्संख्याकमजादिकामभवनं तद्वत्सरे वा नृणां
साष्टाब्दे कृतमौञ्जिकर्मपरतः कल्याणकालो भवेत् ।
लग्नादस्तविलग्ननायकयुतक्षेत्रांशके संभवा
या सा भर्तृमनःप्रसादकरणी भर्ता तथैव स्त्रियाः ॥ ३२ ॥

Sloka 32. An auspicious time for men's marriage (other than what has been mentioned before) occurs in the year of their life indicated by the number made up of 8 and the figure denoting the order from Mesha of the sign representing the 7th bhava: this year being in the nature of things subsequent to the investiture with the sacred thread generally preceding marriage (in the case of the twice-born class). Add the figures for the lords of the 7th and the 1st bhavas and find out the Rasi and amsa indicated by the sum total. The girl born in the Rasi and amsa thus found is the one to win the heart of the person concerned. The husband-elect must equally prove acceptable to the wife.

कामान्वितेक्षकवियच्चरराशिजाता
चन्द्रादतीव सुभगा च पतिप्रिया स्यात् ।
स्त्रीजातके च पतिरिष्टकरो वधूनां
दिग्देशजा भृगुसुतादबलाधिपस्य ॥ ३३ ॥

Sloka 33. Note the planets occupying or aspecting the 7th bhava from the Moon. A girl born in a sign belonging to any one of these planets will be highly fortunate as a wife and enjoy her husband's favor. A husband determined similarly in the case of a female horoscope will prove acceptable. The direction of the

7th, the 4th or the 8th bhava in the horoscope of a person may cause the death of his wife. If Mars occupy the same position in respect to the horoscope of the wife to be selected, the planet will prove injurious to the husband.

क्रूरव्योमचरः स्त्रीणामष्टमस्थो विलग्नतः ।
नीचारिपापवर्गेषु यदि मृत्युकरः पतेः ॥ ३५ ॥

Sloka 35 If a malefic planet occupying the 8th bhava from the Lagna in a female horoscope be in depression, inimical or malefic vargas, it proves fatal to the husband.

द्यूनकुटुम्बगतौ यदि पापौ दारवियोगजदुःखकरौ तौ ।
तादृशयोगजदारयुतश्चेज्जीवति पुत्रधनादियुतश्च ॥ ३६ ॥

Sloka 36. If there be malefic planets in the 2nd as well as in the 7th bhava, they cause distress by bringing about a bereavement of the wife. If the person concerned be joined in wedlock to a woman born in a yoga such as has been described above, he lives possessed of children, wealth and other blessings.

कलत्रराशित्रितयेऽथवा स्यात् तदीशसंयुक्तभराशिकोणे ।
कलत्रराशिर्यदि पुत्रशाली तदन्यराशिर्यदि पुत्रहीनः ॥ ३७ ॥

Sloka 37 If the जन्मराशि (Janmarasi) of the wife be included in the triad designated कलत्रराशि (Kalatrarasi) or in the triangular signs of the Rasi occupied by the lord of the 7th bhava in the horoscope of the husband, the latter will have sons. If the जन्मराशि (Janmarasi) of the wife be other than those that have been enumerated, he will have no issue by her.

NOTES.

For कलत्रराशित्रितय. *Cf.* सर्वार्थचिन्तामणि

कलत्रनाथस्थितभं तदीयं राशिं कलत्रस्य विदुर्महान्तः ।
तस्योच्चनीचं यदि वा कलत्रराशिं तदंशत्रितयं तदीयम् ॥

Great astrologers have recognised the Rasi occupied by the lord of the 7th bhava in the husband's horoscope as the जन्मराशि (Janmarasi) of his wife. The exaltation and the depression signs of the lord of the 7th bhava in the male horoscope as well as the Rasi of the 7th bhava form the constituent parts of the triad representing the जन्मराशि (Janmarasi) of the कलत्र (Kalatra) or wife.

काठिन्योरुकुचा मदे दिनकरे कामाधिपे केन्द्रगे
जीवेन्दुज्ञसितान्विते गुरुकुचा शुष्कस्तना भूमिजे ।
लम्बापीनपयोधरा सगुलिकच्छायासुताहिध्वजे
धूमादौ विषमाकृतिस्तनवती दुःस्थेऽथवा कामपे ॥ ३८ ॥

Sloka 38. If the Sun be in the 7th bhava, the wife will have breasts exceedingly strong. When the lord of the 7th bhava occupies a Kendra in conjunction with Jupiter, the Moon, Mercury or Venus, she will have a broad and swelling bosom; if Mars appear in the 7th bhava, her bosom will be shrunken. If the 7th bhava be occupied by Mandi, Saturn, Rahu or Ketu she will have fat pendent breasts. If Dhuma and other invisible planets be in the 7th bhava or if the lord thereof occupy a दुःस्थान (Dustthana), her breasts will be ill-shapen.

वन्ध्यासंगमिनेऽस्तगे समवधूकेलिं निशानायके
भूपुत्रे तु रजस्वलाजनरतिं वन्ध्यावधूमेति वा ।
वेश्यामिन्दुसुते तु विप्रवनितां जीवे सिते गर्भिणीं
नीचस्त्रीरतिमर्कजोरगशिखिप्रासेऽथवा पुष्पिणीम् ॥ ३९ ॥

Sloka 39. If the Sun be in the 7th bhava at a

person's birth, the object of his love and dalliance will be a barren woman; if the Moon, a woman of the same class as himself; if Mars, it will be a woman in menstruation or a barren wedded wife; if Mercury, a courtezan; if Jupiter, a woman of Brahmanic extraction; if Venus, he will have a liaison with a woman already *enceinte*. If the planet occupying the 7th bhava be Saturn, Rahu or Ketu, the object of his affections will be a low-born female or one in her periods.

क्रीडागारमिने वनं सुखगते चारुस्वगेहं विधौ
भूपुत्रे सति कुड्यमिच्छति बुधे जातो विहारस्थलम् ।
जीवे देवगृहं सिते तु सलिलं मन्देऽथवा पन्नगे
केतौ माधवशङ्करप्रियसुतस्थानं वधूसङ्गमे ॥ ४० ॥

Sloka 40. If the Sun occupy the 4th bhava the person born will preferably have the society of his wife in a pleasure house in a forest region; if it be the Moon, a fine room in his own residence; if Mars, a snug place enclosed by walls; if Mercury, a theatre or similar place of public entertainment; if Jupiter, a temple; if Venus, a retreat in water; if Saturn, Rahu or Ketu, the favourite haunt of the deity हरिहरपुत्र (Hariharaputra) described as the offspring of Siva and Vishnu conjoined.

शुक्रांशे मदनस्थितेऽवनिसुते कामाधिपे पञ्चमे
जायारिष्टमुपैति सप्तमगते भानौ कलत्रार्थवान् ।
दुःस्थौ कामकुटुम्बपौ समृगुजौ दुश्चिक्यपातौ तु वा
तत्संख्याककलत्रदा बलयुतौ वित्तास्तपौ दारवान् ॥ ४१ ॥

Sloka 41. If Mars occupy a Navamsa owned by Venus in the 7th bhava, and if the lord of that bhava be in the 6th, the person born will suffer bereavement

in the death of his wedded wife. If the planet occupying the 7th bhava be the Sun, he will be blessed with wife and wealth. If the lords of the 2nd and the 7th bhavas be associated with Venus in a दुःस्थान (Dustthana) or in the 3rd bhava, he will have the ill-luck to lose so many wives; but if the lords of those bhavas be strong, his wife will continue alive during his life-time.

जातः समेति भगचुम्बनमस्तनाथे
शुक्रेण वीक्षितयुते भृगुमन्दिरे वा ।
एवं कुटुम्बभवनाधिपतौ तथा स्याद्
दारर्क्षगे दशमपे ससिते तथैव ॥ ४२ ॥

Sloka 42. If the lord of the 7th bhava be aspected by or associated with Venus, or occcupy a house owned by the latter, the person born will be so extravagantly fond of his wife as to indulge in भगचुम्बन (Bhagachumbana.) The effect is the same when the lord of the 2nd bhava is in the same position as that described for the lord of the 7th in the preceding case; or when the lord of the 10th occupies the 7th in conjunction with Venus.

कामेश्वरो देवगुरुः सितो वा समं भगं चारुतरं तरुण्याः ।
ह्रस्वं भगं सप्तमराशिनाथे शनीन्दुतारासुतमध्ययाते ॥ ४३ ॥

Sloka 43. When Jupiter or Venus is the lord of the 7th bhava, the *pudendum muliebre* of a young woman would be lovely and symmetrical. It will be narrow if the lord of the 7th bhava be betwixt the the planet Saturn, the Moon and Mercury.

दीर्घं समेति भगमस्तपतौ जलर्क्षे तत्कारके जलगृहोपगते तथैव ।
सार्द्रं भगं मदनगे भृगुवीक्षितेऽब्जे शुष्कं त्वनार्द्रमुपयाति वधू सपापे ॥

Sloka 44. Its space will be ample if the lord of

the 7th bhava or its कारक (Karaka) be in a watery sign. It will be moist if the Moon occupying the 7th bhava be aspected by Venus; but if the Moon in the position described be associated with a malefic planet, it will be void of moisture.

लग्नेशस्थनवांशनाथगृहगे जीवे समेति स्त्रियं
नीचारातिनवांशके सति मृतस्त्रीको विदारोऽथवा ।
लग्ने कामपतिस्फुटादपहृते राशित्रिकोणे गुरौ
लग्ने सप्तमराशिपस्फुटहृते जीवे मृतिं योषितः ॥ ४५ ॥

Sloka 45. A man is joined to a woman when Jupiter is in a Rasi belonging to the planet owning the Navamsa occupied by the lord of the Lagna at his birth; but if the Navamsa in question belong to the depression sign of the lord of the Lagna or to its enemy, the person concerned will lose the wife that he marries or have no wife at all. Subtract the figures for the Lagna from those for the lord of the 7th bhava. The difference indicates a certain Rasi. When Jupiter occupies this Rasi or its Trikona, astrologers say that the death of the person's wife will take place. The same event may happen when Jupiter is in a Rasi indicated by the excess of the figures for the Lagna over those for the lord of the 7th bhava

लग्नात्कामपकारकौ शुभकरौ वीर्याधिके सप्तमे
पत्न्या साकमुपैति मृत्युमबला पापैर्युक्तेक्षिते ।
कामाच्छिद्रदशापहारसमये शुक्राष्टवर्गोदिते
राशौ मातुसुते फलत्रमरणं जीवे तदंशान्विते ॥ ४६ ॥

Sloka 46. If the lord as well as the Karaka of the 7th bhava from the Lagna be propitious and occupy the

7th place from the Lagna and if this 7th place be predominant in strength and unaspected by or unassociated with malefic planets, the wife dies simultaneously with the husband. Her death will occur during the period of the dasa or अपहार (Apahara) of a छिद्र (Chidra) planet (*vide* Adhyaya 6, slokas 52-53) with reference to the 7th bhava, when Saturn occupies the Rasi ascertained to be fatal to the wife through the Ashtakavarga of Venus (*vide* Adhyaya 10) and when Jupiter is in a Navamsa owned by this fatal Rasi.

मदनभवननाथे पारिजातादिवर्गे
सुरगुरुयुतदृष्टे शोभनस्थानयाते ।
दधिमधुघृतसूपक्षीरपक्वोपदंशैः
सह शुचिरुचिरान्नं चारुकान्तामुपैति ॥ ४७ ॥

Sloka 47. If the lord of the 7th bhava attaining a पारिजात (Parijatha) or a higher varga occupy a benefic place and be aspected by or associated with Jupiter, the person born will have at his meals food of a refined and excellent sort accompanied by such appetizing substances as curd, honey, clarified butter, sauce, milk and seasoned condiments; and he will in addition be blessed with a charming helpmate.

॥ अथाष्टमभावफलम् ॥

आयुर्दायमनिष्टहेतुमुदयव्योमायुरीशार्कजै-
रुक्तात्संकलयेत्तथापि निधनप्राप्तं प्रवक्ष्ये पुनः ।
अल्पायुर्व्ययगेऽथवा रिपुगते पापान्विते रन्ध्रपे
लग्नेशेन युते तु तत्र विबले जातोऽल्पजीवी नरः ॥ ४८ ॥

Sloka 48. From what has been said already, it is

possible to ascertain the allotted period of a person's life as affected by the untoward events due to the positions of the lords of the 1st, the 10th and the 8th bhavas and of the planet Saturn; but as it crops up again in connection with निधन (Nidhana) or the 8th bhava now under treatment, it is to be dealt with once *more.* If the lord of the 8th bhava being associated with a malefic planet occupy the 12th or the 6th bhava, the person concerned will be short-lived. The same effect is produced when the lord of the 8th bhava being weak happens to be associated with the lord of the Lagna in one of the two bhavas above-named (*viz.* the 6th or the 12th).

NOTES.

For things to be deduced from the 8th bhava, *vide* the following from (1) जातकरत्न.

रन्ध्रस्थानाज्जीवनं गुह्यदेशं क्षीरं क्षौद्रं मूत्रकृच्छ्रादिरोगम् ।
भेदं दण्डं मारणं तस्य हेतुः काले मासे वासरं ज्ञेयमत्र ॥

(2) जातकाभरण

नद्युत्तारात्यन्तवैषम्यदुर्गं शस्त्रं चायुः सङ्कटं चेति सर्वम् ।
रन्ध्रस्थाने सर्वदा कल्पनीयं प्राचीनानामाज्ञया जातकज्ञैः ॥

स्वस्थे रन्ध्रपतौ चिरायुरुदयच्छिद्राधिपौ षड्गौ
रिःफस्थौ यदि वा समेति मनुजो जातश्चिरायुर्बलम् ।
व्यापारोदयरन्ध्रराशिपतयः केन्द्रत्रिकोणायगा
दीर्घायुर्विबलाः समानुतनया यद्यल्पमायुर्वदेत् ॥ ४९ ॥

Sloka 49. When the lord of the 8th bhava occupies its own house, the person born will be long-lived. If the lords of the 1st and the 8th bhavas occupy the 6th or the 12th bhava, then too will the person born enjoy prolonged vital energy. The lords of the 10th,

the 1st and the 8th bhavas in a Kendra, a Trikona or the 11th bhava lead to long life. But if they be weak and in conjunction with Saturn, the astrologer may declare life to be short.

NOTES.

This as well as slokas 52, 53, 54, 55, 56, 60 & 63 are found in जातकर्म.

कर्मेशरन्ध्रतनुपा बलशालिनश्चे-
ज्जातश्चिरायुरिनिनन्दनयोगहीनाः ।
द्वावप्यतीव बलिनौ यदि मध्यमायु-
रेको बली लघुतरायुरनायुरन्यः ॥ ५० ॥

Sloka 50. If the lords of the 10th, the 8th and the 1st bhavas be all of them strong and unassociated with Saturn, the person born will be long-lived. If even two of them be strong, the person concerned will have medium life. If only one of them be strong, his life will be shorter than in the preceding case. If none of them be strong, he will have no period of life worth-mentioning.

रन्ध्राधिपे पापग्रहोपयाते दुःस्थानगे पापयुतेऽल्पमायुः ।
शुभान्विते शोभनराशियुक्ते शुभेक्षिते रन्ध्रगते चिरायुः ॥ ५१ ॥

Sloka 51. If the lord of the 8th bhava being in conjunction with a malefic planet occupy a malefic sign or दुःस्थान (Dustthana—6th, 8th or 12th), the life of the person concerned will be short. But if the planet owning the 8th bhava be associated with or aspected by a benefic one or occupy a benefic sign or the 8th bhava itself, the life of the person born will be long.

नाशस्थे तनुपेऽथवा निधनपे पापेन युक्तेक्षिते
मूढेऽस्तगगतेऽथवा रिपुगृहे जातो गतायुर्भवेत् ।

दीर्घायुर्निजतुङ्गगे शुभयुते केन्द्रत्रिकोणेऽथवा
रन्ध्रे रन्ध्रपतौ चिरायुरुदयं याते विलग्नाधिपे ॥ ५२ ॥

Sloka 52. If the lord of the Lagna be in the 8th bhava or if the lord of the latter bhava in conjunction with or aspected by a malefic planet become invisible by its too great proximity to the *Sun* or be in the 6th bhava, the person born will be void of vitality. But if the lord of the 8th place from the Lagna be in its exaltation or in conjunction with a benefic planet or in a Kendra or a Trikona or in the 8th bhava itself, the person born will be blessed with long life. The same will be the case when the rising sign is occupied by its lord.

लग्नादन्त्यगृहाधिपे बलवति स्वर्क्षे चिरायुः सुखी
लग्नेशो यदि रन्ध्रपश्च बलिनौ केन्द्रस्थितौ चेत्तथा ।
आधानोदयराशितोऽष्टमगृहान्मेषूरणं जन्मभं
शुक्रज्ञामरवन्दितेक्षितयुतं यद्यायुरारोग्यभाक् ॥ ५३ ॥

Sloka 53. If the lord of the 12th bhava from the Lagna occupy a स्वक्षेत्र (Swakshetra) and be strong, the person born will live long in comfort. The same effect follows when the lords of the 1st and the 8th bhavas are strong and occupy a Kendra. If Venus, Mercury or Jupiter occupy or aspect the Moon's place or the 10th from the sign of conception or birth or from the 8th bhava, the person concerned will enjoy health and long life.

रन्ध्रेशे रिपुरन्ध्ररिःफगृहगे तत्पाकभुक्तौ मृतिं
मन्दाक्रान्तगृहेशपाकसमये रन्ध्रेशभुक्तौ तथा ।
पाके रन्ध्रगृहाधिपस्य तदनुक्रान्तस्य भुक्तौ तु वा
खेटानां बलदुर्बलेन सकलं संचिन्त्य यत्तद्वदेत् ॥ ५४ ॥

Sloka 54. If the lord of the 8th bhava occupy the 6th, the 8th or the 12th bhava, the astrologer may predict the demise of the person concerned (1) during the dasa and bhukti of the lord of the 8th bhava; or (2) during the dasa of the planet owning the Rasi occupied by Saturn when the bhukti of the lord of the 8th bhava is in progress; or (3) during the dasa of the lord of the 8th bhava when the bhukti of the planet next in order to the रन्ध्रप (Randhrapa-lord of the 8th bhava) is taking place—the question of "which of the three alternatives is to be chosen as applicable to any particular case" depending upon a nice balancing of the strength and weakness of the several planets concerned.

लग्नेशे निधनारिरिःफगृहगे साहौ सकेतौ तु वा
होरारन्ध्रपसंयुतग्रहदशा जातस्य मृत्युप्रदा ।
तत्खेटान्वितराशिनायकदशा नाशप्रदा देहिनां
खेटानां प्रथमागतस्य फणिनः पाकापहारे क्रमात् ॥ ५५ ॥

Sloka 55. If the lord of the Lagna occupy the 6th, the 8th, or the 12th bhava in conjunction with Rahu or Ketu, the fatal dasa to the person born *is* that of the planet which is associated with the lord of the Lagna or of the 8th bhava. (If there be no planet so associated) the dasa of the planet owning the Rasi occupied by the lord of the Lagna or the 8th bhava will prove fateful. The death of the person concerned will occur during the bhukti and apahara of Rahu in the fatal dasa when Rahu takes precedence of other planets in ripening that portion of the fatal dasa.

व्यापाररन्ध्रतनुनाथशनैश्चराणां
मध्ये विधुन्तुदयुतो विबलग्रहो यः ।

तत्पाकभुक्तिसमये मरणं नराणां
तद्युक्तवीक्षकनभोगदशान्तरे वा ॥ ५६ ॥

Sloka 56. If out of the lords of the 10th, 8th and the 1st bhavas and Saturn the weak one be associated with Rahu, death will usually take place during the dasa and bhukti of this weak planet; or during the dasa and antara of the planet aspecting it or associated with it.

नाशे नाशपतौ तु लग्नपदशाभुक्तौ समेत्यामयं
लग्ने लग्नपतौ तु लग्नपदशाभुक्तौ शरीरार्तिमाक् ।
पश्चादामयनाशनं तनुसुखं मोदश्च संजायते
रन्ध्रेशे बलसंयुते तनुपतेर्दाये मृतिर्देहिनाम् ॥ ५७ ॥

Sloka 57. If the lord of the 8th bhava occupy the same, the person born will suffer from ailment during the dasa and bhukti of the lord of the 8th bhava. If the Lagna be occupied by its lord, the dasa and bhukti of the latter will bring on bodily suffering; but the person concerned will survive in each case, regain health and be happy. If the lord of the 8th bhava be strong, the dasa that brings on death is that of the lord of the Lagna.

जातस्य जन्मसमये विबले विलग्ने
लग्नेशरन्ध्रपतिपाकमतीव कष्टम् ।
पश्चादतीव सुखमेति विलग्ननाथे
वीर्यान्विते निधनपस्य मृतिर्दशायाम् ॥ ५८ ॥

Sloka 58. If, at the birth of a person, the 1st bhava be void of strength, he will have much difficulty in tiding over the dasa periods of the lords of the Lagna

and the 8th bhava. Surviving this, he will have exceeding happiness. In the case in which the lord of the Lagna is strong, the death of the person concerned will occur during the dasa of the lord of the 8th bhava.

देहेशे च विनाशपे बलयुते केन्द्रत्रिकोणस्थिते
तद्युक्तग्रहपाकभुक्तिसमये रोगापवादः फलम् ।
रन्ध्रेशस्तनुपश्च खेचरयुतौ केन्द्रत्रिकोणस्थितौ
रन्ध्रस्थानगतस्य पाकसमये मृत्युं समेति ध्रुवम् ॥ ५९ ॥

Sloka 59. If the lord of the Lagna identical with the lord of the 8th bhava be strong and occupy a Kendra or Trikona position, the person born will suffer from disease or be exposed to public censure during the dasa of the planet if any, associated with the lord aforesaid of the Lagna and the 8th bhava. If the lords of the Lagna and the 8th bhavas occupy a Kendra or Trikona in conjunction with another planet, the person will surely have his demise during the dasa of the planet if any occupying the 8th bhava.

नोचेदष्टमखेचरो यदि तनुप्राप्तेन संचिन्तयेत्
मन्दे लग्नगतेऽथवाऽष्टमगते तत्पाकभुक्तौ मृतिः ।
रन्ध्रेशोदयनायकौ सखचरौ युक्तग्रहो दुर्बलो
यस्तस्य द्युचरस्य पाकसमये भुक्तौ च मृत्युं वदेत् ॥ ६० ॥

Sloka 60. But if there be no planet in the 8th bhava (in the case considered in the latter part of the previous sloka), the death of the person concerned should be divined by means of the planet occupying the Lagna. The event *will happen during the dasa of the last-mentioned* planet when Saturn arrives in its progress through the orbit at the Lagna or the 8th bhava. If the

lords of the 1st and the 8th bhavas be in conjunction with other planets, then find out which of the associated planets is weak; and it is during the dasa and bhukti of this weak planet that the astrologer should declare as probable the death of the person concerned.

लग्नात्पञ्चमराशिपेन सहितव्योमाटनानां दशा
संख्यामानुहृतावशेषगृहगे मृत्युं दिनेशे सति ।
पुत्रेशो न वियच्चरेण सहितः स्वाब्देन संचिन्तयेत्
लग्नेशेन सुताब्दसंगविहृतं संक्रान्तिपूर्वं दिनम् ॥ ६१ ॥

Sloka 61. (i) Find the aggregate number of years (according to उडुदशा-Ududasa) of the planets associated with the lord of the 5th bhava. Divide this by 12. The remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. But if such lord of the 5th bhava is not associated with any other planet, then the aggregate number of years according to उडुदशा (Udu dasa) of the lord of the 5th bhava should be divided by 12 and the remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. Again, add together the उडुदशा (Udu dasa) periods of the lord of the Lagna and the lord of the 5th bhava or the planet associated with the lord of the 5th bhava as the case may be and divide the sum by 30. The result will indicate the day of the person's demise counted from the Sankrama day of the month.

त्रिकोणे केन्द्रे वा यदि पितृतनुक्षेत्रपतयो
दशाभुक्तौ तेषामनुमरणमाहुर्मुनिगणाः ।
समीमे मन्दाढ्ये फणिभुजि तु चेन्दौ निधनगे
त्वपस्मारस्तस्मान्मरणमथचेन्दौ कशवनौ ॥ ६२ ॥

Sloka 62. If the lords of the 9th, 1st and 4th bhavas should occupy a Kendra or Trikona, the sages say the mother of the person born will follow the father in death during the dasa and bhukti or one of these planets (which one of them? should be determined from other sources). If the Moon in the 8th bhava be associated with Mars, Saturn or Rahu, the person concerned will become liable to epilepsy, and death will result from that disease. The same consequences follow if the Moon on the wane be associated with the above mentioned planets.

NOTES.

Cf. V—86 supra.

Cf. सर्वार्थचिन्तामणि

सुतेशभाग्येशविलग्ननाथास्त्रिकोणगाः केन्द्रगताश्च सर्वे ।
मृतौ यदा तत्परिपाककाले पित्रा महेशानुमृतिं च मातुः ॥
रन्ध्रे शशाङ्के फणिनाथयुक्ते हीने त्वपस्मारयुतः समन्दे ।
तत्र स्थिते हीनबले शशाङ्के पिशाचपीडा मनुजस्य पीडा ॥
भौमार्किमन्दान्यतमेन युक्ते क्षीणे शशाङ्के निधनस्थितेऽपि ।
दुःस्थे त्वपस्मारभयान्मृतिः स्यात् पिशाचबाधा त्वथवा मृतिः स्यात् ॥

चन्द्रे वित्तगतेऽथवा निधनगे जातो बहुस्वेदवान्
कर्मस्थानगते कुजे बुधयुते दुर्गन्धदेहो भवेत् ।
पापे रन्ध्रगते तु पापसहिते रोगप्रमादाकरः
सौम्यव्योमगृहेऽतिशोभनयुते जातः समोदः सुखी ॥ ६२ ॥

Sloka 63. When the Moon is in the 2nd or the 8th bhava, the person born will be liable to excessive perspiration. If Mars occupying the 10th bhava be associated with Mercury, the person's body will emit foul smell. When a malefic planet occupying the 8th

bhava is associated with another malefic planet, the person born will suffer from a multitude of diseases and distractions. But if the planet occupying the 8th bhava be benefic and be associated also with a benefic planet, the person concerned will live in ease and comfort.

शीर्षोदयेषु चरभादिषु वित्तपस्य
लग्नाधिपस्य भुजगस्य दशापहारे ।
पृष्ठोदये सति तदीयदृगाणपस्य
तद्वीक्षितादिसहितस्य मृतिं वदेद्वा ॥ ६४ ॥

Sloka 64. When a person is born with a शीर्षोदय राशि (Seershodaya Rasi) for the rising sign, his death will occur in the dasa and apahara of the lord of the 2nd, 1st or of Rahu according as the शीर्षोदय (Seershodaya) rising sign is moveable, immoveable or of a dual kind. If the Lagna be a पृष्ठोदय (Prishtodaya) Rasi, the death will happen during the dasa and apahara of the lord of the Lagna-drekkana if the Lagna be a moveable sign; if it be an immoveable one, the event will take place during the dasa and apahara of the planet aspected by the lord of the Lagna-drekkana; if a dual Rasi, during the dasa and apahara of the planet in conjunction with the lord of the Lagna-drekkana.

॥ अथ नवमभावफलम् ॥

भाग्यप्रभावगुरुधर्मतपःशुभानि संचिन्तयेन्नवमदेवपुरोहिताभ्याम् ।
भाग्येशदेवसचिवौ शुभवर्गयातौ भाग्ये शुभग्रहयुते समुपैति भाग्यम् ॥

Sloka 65. It is with reference to the 9th bhava and Jupiter that an astrologer should think of a person's fortune, power, father or other such elderly person,

good works, strict observance of duty and general welfare. When the lord of the 9th bhava and Jupiter are in auspicious vargas and the 9th bhava is occupied by a benefic planet, the person born meets with good fortune.

NOTES.

cf. जातकाभरण

धर्मक्रियायां मनसः प्रवृत्तिर्भाग्योपपत्तिर्विमलं च शीलम् ।
तीर्थप्रयाणं प्रणयः पुराणैः पुण्यालये सर्वमिदं प्रदिष्टम् ॥

जातकरत्न.

शुभभवनाद्गुरुभाग्यं पितृपौत्राद्यातपः प्राप्तिम् ।
उत्स्थानं स्यान्तं सहमोक्तृन् दानयागमपिविद्यान् ॥

Slokas 65—87 are also found in जातकरत्न.

पापारिनीचरविलुप्तकरा नभोगा
भाग्यस्थिता यदि यशोधनधर्महीनाः ।
पापोऽपि तुङ्गनिजमित्रगृहोपगश्चेद्
भाग्ये तु भाग्यफलदः सततं नराणाम् ॥ ६६ ॥

Sloka 66. If the planets occupying the 9th bhava be malefic, hostile, depressed or eclipsed, the persons born in the yoga will be void of good name, wealth or moral worth. Even a malefic planet in the 9th bhava, *if in* exaltation, in swakshetra or in a friendly house, invariably does good to the men concerned.

सौम्यस्वामियुतेक्षितं नवमभं भाग्यप्रदं प्राणिनां
तद्राशीशसमेतराशिरमणो भाग्यस्य कर्ता भवेत् ।
भाग्येशः परिपाचको भवति तत्पुत्रेश्वरो बोधक-
स्तद्गस्सर्वगृहेश्वरा यदि चिरं भाग्यं प्रकुर्वन्ति ते ॥ ६७ ॥

Sloka 67. The 9th bhava occupied or aspected by a benefic planet or its own lord secures happiness to

the persons concerned. The planet owning the Rasi occupied by the lord of the 9th bhava is the author of the good fortune mentioned above. It is the lord of the 9th bhava that matures the same. The lord of the 5th place from the 9th bhava is its awakener. If these planets be in exaltation or in their own signs, they produce long-lasting happiness.

भाग्यस्थे दशवर्गजोच्चभवनस्वांशस्थिते पञ्चके
भाग्यं श्रीविपुलं समेति नृपतिस्तत्स्वामियुक्तेक्षिते ।
चत्वारो बलशालिनो नवमगा भाग्यं प्रयच्छन्ति वै
तुङ्गस्वांशगताः स्वदेशविभवं त्वन्यत्र चान्यांशगाः ॥ ६८ ॥

Sloka 68. If there be in the 9th bhava five planets occupying an exaltation house, a swakshetra, an उच्चांश (Uchchamsa) or a swakshetramsa in connection with any of the 10 Vargas (*vide* Adhyaya 1, sloka 30), and if they be at the same time associated with or aspected by the lord of the 9th bhava, the person born will have good fortune abounding in wealth and glory and will become a lordly personage. Four such planets similarly placed in the 9th bhava and possessing strength are capable of yielding good fortune to the person concerned. This good fortune, they give in the country of one's birth if they occupy a position of exaltation, swakshetra or an amsa belonging to either of these two. If they be in any other amsa, the good fortune will crop up to the person concerned in a foreign country.

भाग्ये तत्पतिशोभनेक्षितयुते भाग्यं समेति ध्रुवं
धर्मे पापयुते भृगौ शशिनि वा जातो गुरुस्त्रीरतः ।
दृष्टेऽर्केण गुरौ नृपः क्षितिभुवा मन्त्री बुधेनार्थवान्
शुक्रेणाश्वपतिः सुखी तु शशिना मन्देन चोष्ट्रादिमान् ॥६९॥

Sloka 69. When the 9th bhava is occupied or aspected by its lord or a benefic planet, the person born does assuredly become possessed of good fortune. If the Moon or Venus be in the 9th bhava associated with a malefic planet, the person concerned will become addicted to women belonging to venerable elders. If Jupiter (in the 9th bhava ?) be aspected by the Sun, the person concerned will become a lordly person ; if aspected by Mars, he will be a minister: if by Mercury, he will be wealthy ; if by Venus, he will command cavalry ; if by the Moon, he will be happy ; and lastly if aspected by Saturn, he will come into possession of camels and such other riding animals.

NOTES.

For the second quarter of the sloka, *cf.* सारावली

चन्द्रे सपापे यदि धर्मराशौ भृगोः सुते वा गुरुदारगामी ।
धर्माधिपस्थांशपतौ तयोर्वा युते तथा साहसदारगामी ॥

विद्वान् वारणगोतुरङ्गधनवानिन्द्वर्कदृष्टे गुरौ
सेनावाहनरत्नवान् नवमगे जीवे कुजार्केक्षिते ।
विद्यावादविनोदवित्तविपुलः सूर्येन्दुजालोकिते
शुक्रादित्यनिरीक्षिते विनयवाक् जीवे तपःस्थानगे ॥ ७० ॥

Sloka 70. If Jupiter occupying the 9th bhava be aspected by both the Sun and the Moon, the person concerned will be wise and in possession of elephants, cows, horses and wealth ; if by the Sun and Mars, he will have an army, vehicles and precious stones ; if by the Sun and Mercury, he will amuse himself with learned discussions and have abundance of wealth ; if by the Sun and Venus, he will be polite in his address.

मन्दादित्यनिरीक्षिते गुणनिधिः प्राज्ञो बहुग्रामवान्
जीवे चन्द्रकुजेक्षिते पृथुयशाः सेनासुखश्रीयुतः ।
तारेशेन्दुजवीक्षिते गृहसुखश्रेष्ठार्थशय्यासनः
शुक्रेन्दुप्रविलोकिते वितनयः शूरो धनी कर्मकृत् ॥ ७१ ॥

Sloka 71. If Jupiter occupying the 9th bhava be aspected by the Sun and Saturn, the person concerned will abound in moral excellence and be wise and in possession of many villages; if by the Moon and Mars, he will have extensive fame, command an army and enjoy ease and wealth; if by the Moon and Mercury, he will be blest with domestic happiness, valuable property, bedding and furniture; if by the Moon and Venus, he will lack children, though brave, active and wealthy.

चन्द्रादित्यसुतेक्षिते तु गुणवान् वादी विदेशं गतो
जीवे शुक्रबुधेक्षिते नवमगे विद्याधिको जायते ।
सर्वव्योमचरेक्षिते नरवरो राजा बहुद्रव्यवान्
सौम्याः स्थावरविचराज्यफलदाः सर्वे तपःस्थानगाः ॥७२॥

Sloka 72. If Jupiter in the 9th bhava be aspected by the Moon and Saturn, the person concerned will be meritorious and become an expounder of the law in a foreign land; if by Mercury and Venus, he will surpass in learning. If all the other planets aspect Jupiter in the 9th bhava, he will be a great personage, a king, in possession of much valuable property. All the benefic planets when found together in the 9th bhava are capable of securing, to the person subject to their influence, dominion and wealth lasting for a long time.

भाग्यस्थे शशिनि प्रभाकरसुतज्ञारेक्षिते भूपति-
स्तुङ्गव्योमचरे तपःस्थलगते भूयः शुभालोकिते ।
सेन्दौ तिग्मकरे तु तत्र धनिको नेत्रामयार्तो भवेद्
दुःखी वादरतः कुजेन सहिते भानौ नृपालप्रियः ॥ ७३ ॥

Sloka 73. If the Moon occupying the 9th bhava be aspected by Saturn, Mercury and Mars, the person born will be a king; the same thing happens when a planet in its exaltation in the 9th bhava is aspected by a benefic one. If the Sun in conjunction with the Moon occupy that bhava, the person born will be wealthy but afflicted with Ophthalmia. If the Sun and Mars be together in the 9th bhava, the person concerned will be ill at ease, disputatious, but liked by kings.

भानौ सेन्दुसुते सपत्नबहुलो दुःखी रुगार्तः सदा
वागीशेन युते पितृप्रियकरो जातः स्वयं वित्तवान् ।
रोगी शुक्रयुते रवौ शनियुते रुग्णः पिता कुक्षिरुक्
चन्द्रे सावनिनन्दने तु जननीहन्ता धनस्यागवान् ॥ ७४ ॥

Sloka 74 If the Sun and Mercury appear in conjunction in the 9th bhava, the person born will have numerous enemies, will be unhappy and always suffering from some ailment. If the Sun in the 9th bhava be associated with Jupiter, the person born will be wealthy and do what will please a father. If the planet in conjunction with the Sun in the 9th bhava be Venus, the effect of it on the person born will be to make him sick. But if the Sun and Saturn occupy the 9th bhava together, the person concerned *will be ailing as a father* and that from a stomachic complaint. If there be the Moon and Mars associated together in the 9th bhava,

the person born will perpetrate matricide and will have to renounce his wealth.

वाग्मी शास्त्रकलापवान् नवमगे चन्द्रे सतारासुते
सेन्दौ मन्त्रिणि धीरधीर्नरवरः श्रीमान् गुरुस्थानगे ।
तारेशे कुलटापतिः सभृगुजे सापत्नमातृप्रियः
चन्द्रे मन्दयुते विधर्मगुणवान् माता कुलप्रच्युता ॥ ७५ ॥

Sloka 75. If the Moon and Mercury be together in the 9th bhava, the person affected by the yoga will be eloquent and conversant with many sciences. If Jupiter occupy the 9th bhava in conjunction with the Moon, the person born will be firm-minded, illustrious and prosperous. When the Moon and Venus are in the 9th bhava, the person concerned will have a strumpet for his wife and will be in favour with his step-mother. If the Moon in the 9th bhava be associated with Saturn, the person born will be void of all religious merit and his mother will be cast out of his family.

शास्त्री भोगसुखी कुजे बुधयुते सेज्ये धनी पूजितः
शुक्रेण द्विवधूपतिः सह कुजे वादी विदेशं गतः ।
भौमे भानुसुतान्विते नवमगे पापी परस्त्रीरतः
सौम्ये सामरवन्दिते पटुमतिर्विद्वान् धनी पण्डितः ॥ ७६ ॥

Sloka 76. If Mars and Mercury be together in the 9th bhava, the person born will be learned in the sacred books and devoted to pleasure and ease; if Mars combine with Jupiter in that bhava, the person concerned will be wealthy and respected The effect of Mars being associated with Venus in the 9th bhava is that the person born will have two wives and will be an ex-

pounder of law in a foreign land. If the planet combining with Mars in the 9th bhava be Saturn, the influence of the yoga on the person born is to make him wicked and addicted to women not his own. When Mercury and Jupiter are found together in the 9th bhava, the person born will be keen-witted, wise, wealthy and learned.

NOTES.

For the 2nd पाद, *cf.* first quarter of sloka 5, *supra.*

प्राज्ञो गीतरतिप्रियः सभृगुजे चन्द्रात्मजे पण्डितः
सौम्ये मन्दयुते तु रोगतनुको वित्ताधिकोऽसत्यवाक् ।
जीवे शुक्रयुते चिरायुरधिकश्रीमान् समन्दे गुरौ
रोगी रत्नधनः सितेऽसितयुते भूपालतुल्यो भवेत् ॥ ७७ ॥

Sloka 77. When Mercury and Venus combine in the 9th bhava, the person born will be wise, devoted to music and pleasure, and learned; when Mercury and Saturn are found together in that bhava, the person concerned will be sickly, surpassing in wealth, but untruthful; when Jupiter and Venus occupy the 9th bhava together, their influence on the person born will be to make him long-lived and exceedingly prosperous; when Jupiter and Saturn are in conjunction in the 9th bhava, the person born will suffer from disease and will be rich in jewels; when Venus is associated with Saturn in that bhava, the person born will become a *king's compeer.*

रवीन्दुभौमा नवमोपयाता यदि सुताङ्गः पितृमातृहीनः ।
हिंस्रो विकर्मा रविचन्द्रसौम्या रवीन्दुजीवाः सुखभाक्सताढ्यः ॥७८॥

Sloka 78. If the Sun, the Moon and Mars combine in the 9th bhava, the person born will become an or-

phan and have an impaired limb; if three planets occupying the 9th bhava be the Sun, the Moon and Mercury, the person born will be cruel and engaged in forbidden acts; if the Sun, the Moon and Jupiter be found together in the 9th bhava, the person will enjoy much ease and will be rich in vehicles.

चन्द्रार्कौ ससितौ वधूकलहकृद्राजप्रियो वित्तहा
भाग्यस्थौ रविशीतगू शनियुतौ भृत्यो विरोधी सताम् ।
रव्यारौ सबुधौ तु तत्र सुभगः क्रुद्धो विवादप्रियः
सेज्यौ देवपितृप्रियः सुतवधूवित्तान्वितो जायते ॥ ७९ ॥

Sloka 79. When the 3 planets in the 9th bhava are the Sun, the Moon and Venus, the person born will be a royal favourite and lose his wealth by engaging in quarrels for women. If the Sun, the Moon and Saturn be associated together in the 9th bhava, the effect on the person born will be that he will have to serve as a menial and become obnoxious to good people. If in that bhava the Sun, Mars and Mercury be united, the person born will be lovely, but ill-tempered and quarrelsome. If the combination in the 9th bhava consist of the Sun, Mars and Jupiter, the person concerned will evince love to Gods and the Manes and will be blessed with children, wife and wealth.

सूर्यारौ ससितौ विवादनिरतः कोपी वधूदूषकः
छायासूनुयुतौ विपन्धुरघनो साधुः पितुर्मारकः ।
धर्मस्थौ रविचन्द्रजौ गुरुयुतौ राजप्रियो वित्तवान्
सार्च्छौ राजसमः सभानुतनयौ पापी परस्त्रीपतिः ॥ ८० ॥

Sloka 80. If the Sun and Mars appear in conjunction with Venus in the 9th bhava, the effect of the

yoga on the person born will be to make him disputatious, irritable and rakishly inclined to the seduction of women. If the Sun and Mars be associated with Saturn, the person born will be friendless indigent and will become a parricide If the planets in the 9th bhava be the Sun, Mercury and Jupiter, the person born will be a royal favourite and own large wealth. If the Sun, Mercury and Venus be together in that bhava, they will make the person born equal to a king; if the planet combining in the 9th bhava with the Sun and Mercury be Saturn, the person born will be wicked and addicted to women not his own

जीवार्कौ सितसंयुतौ परवधूसक्तो धनी पण्डितः
साकीं जीवदिवाकरौ यदि विटस्वामी तपःस्थानगौ ।
आदित्यासितभार्गवा नवमगा हीनो नृपैर्दण्डितो
बाल्ये तप्तमनाः सुखी च परतश्चन्द्रारशीतांशुजाः ॥ ८१ ॥

Sloka 81. The Sun and Jupiter combining with Venus in the 9th bhava make the person born rakish, wealthy and learned. If the same two planets become associated with Saturn in the 9th bhava, the person born will become a notorious libertine. When the Sun, Venus and Saturn appear together in the 9th bhava, the person born will become a vile convict. The Moon, Mars and Mercury conjoined in the 9th bhava give birth to one who, though afflicted in childhood, will become happy in later life.

देवाराधनतत्परो नवमगैश्चन्द्रारवागीश्वरैः
जातो नष्टकलत्रवान् क्षततनुः शुक्रेन्दुभूनन्दनैः ।
क्षुद्रो मातृहरो महीपतिसमश्चन्द्रारसूर्यात्मजैः
आचार्यो धनवान् विभुश्च रजनीनाथज्ञदेवार्चितैः ॥ ८२ ॥

Sloka 82. If the Moon, Mars and Jupiter be together in the 9th bhava, the person born will devote himself to divine worship. The combination in the 9th bhava of the 3 planets the Moon, Mars and Venus will make the person concerned bereft of his wife and subject him to accidents resulting in bodily hurt; if the Moon, Mars and Saturn be the trio planets in the 9th bhava, the person born will be of a base disposition, lose his mother but will become a king's peer; the Moon, Mercury and Jupiter appearing in the भाग्य (Bhagya-9th) make the person born a teacher and a wealthy lord.

मातुः सपत्नीजनको विभुः स्यात् चन्द्रज्ञशुक्रा नवमोपयाताः ।
पापी विवादप्रियबुद्धियुक्तो जातः सुधारश्मिबुधार्कपुत्राः ॥ ८३ ॥

Sloka 83. When the Moon, Mercury and Venus are together in the 9th bhava, the effect will be that the person born will become subject to the control of his step-mother's father. If the Moon, Mercury and Saturn be the three planets in the 9th bhava, the person born will be wicked and inclined to pick quarrels.

चन्द्रामरेज्यौससितौ महीपः सार्कात्मजौ सद्गुणकर्मशीलः ।
मन्दज्ञशुक्रा नरपालतुल्यः कृषिक्रियावित्तपरो गुरुस्थाः ॥ ८४ ॥

Sloka 84. The Moon and Jupiter in the 9th bhava combining with Venus make the person born a king; the same two planets associated with Saturn in that bhava make him inclined to virtuous acts. The three planets Saturn, Mercury and Venus in the 9th bhava give the person born a status equal to a king's and convert him into a money-making farmer.

राजप्रियो माण्डलिकः सजीवौ भाग्यस्थितौ भूसुतचन्द्रपुत्रौ ।
शास्त्री सशुक्रौ चपलश्च भीरुः समानुजौ वादपरोऽसमर्थः ॥ ८५ ॥

Sloka 85. Mars and Mercury combining with Jupiter in the 9th bhava make the person born a ruler of a province. The same planets combining with Venus in the same bhava will make him conversaut with Sastras, but fickle-minded and cowardly. If those two planets again be associated with Saturn in the 9th bhava, the person born will be captious and incompetent.

ख्यातो विद्वान् धर्मवान् जीवसौम्यौ धर्मस्थाने दानवाचार्ययुक्तौ ।
विद्यावाग्मी सासितौ धर्मयाता जातः श्रीमान् जीवशुक्रज्ञचन्द्राः ॥

Sloka 86. If Mercury and Jupiter be associated with Venus in the 9th bhava, the person born will be celebrated for his learning and virtue. The same two planets, if associated with Saturn in the 9th bhava, will make the person concerned learned and eloquent. When Jupiter, Venus, Mercury and the Moon combine in the 9th bhava, a fortunate person takes his birth.

जातः साहसविक्रमार्जितधनः सूर्यारजीवार्कजैः
शूरः सर्वगुणप्रपश्चरसिकः शुक्रारजीवेन्दुभिः ।
पञ्चषश्चित्चतुर्वियच्चरयुते भाग्ये समेति श्रियं
राजत्वं सबुधे विधोधनगुरौ जातः समेत्यश्रियम् ॥ ८७ ॥

Sloka 87. If the Sun, Mars, Jupiter and Saturn be together in the 9th bhava, the person born acquires wealth by his daring and prowess. Venus, Mars, Jupiter and the Moon in the 9th bhava make the person born *valiant*, *endowed* with *every* virtue and a critical faculty to appreciate works of art. When the combination in the 9th bhava generally consists of 6, 5, 4 or

3 planets, the person born attains prosperity. If the combination includes Mercury, the person concerned gets regal power; but if the combination be without Mercury or Jupiter, the person born gets evil fortune for his lot.

जनयन्ति भाग्यसंस्था गुरुसौम्यविवर्जिता ग्रहाः पुरुषम् ।
व्याधिप्रायमकान्तं जनहीनं बन्धनार्तमतिदीनम् ॥ ८८ ॥

Sloka 88. Planets combining in the 9th bhava, if dissociated from Mercury and Jupiter, cause the birth of a person that will be diseased, unamiable, forlorn, pining in prison and exceedingly miserable.

NOTES.

This sloka has been taken from सारावली.

भाग्याधिपे विनाशस्थे नीचग्रहखगेक्षिते ।
क्रूरांशे नीचराश्यादौ भाग्यहीनो भवेन्नरः ॥ ८९ ॥

Sloka 89. If the lord of the 9th bhava occupying the 8th be apected by a depressed or inimical planet or be itself in depression or in a malefic amsa (षष्ठ्यंश-Shastyamsa?), the person born will be unlucky.

भाग्याधिपे शुभयुते शुभग्रहनिरीक्षिते ।
तद्भावे शुभसम्बन्धे सत्कीर्तिधनभाग्यवान् ॥ ९० ॥

Sloka 90 When the lord of the 9th bhava is associated with a benefic planet and is aspected by another benefic planet and the 9th bhava itself has a benefic planet in it, the person born will enjoy good fame, wealth and prosperity.

NOTES.

The additional information in the next page from सर्वार्थ will be found useful:

धर्मेशे यदि कारकेतरसुहृत्स्वोच्चस्थिते दुःस्थले
त्यक्त्वान्योन्यगतेऽपि वा शुभयुते दृष्टे यदि स्वामिना ।
ग्रामानेकतटाकगोपुरपुरोद्यानं क्रतूनां क्रियाः
कुर्वन् सज्जनसंमतो विजयते जातः पुमान् भूतले ॥
भाग्याधीशदिवाकरौ शुभयुतौ स्वान्योन्यमित्रोच्चगौ
दृष्टौ वापि शुभेन मध्यपतितौ तौ शोभनानां यदि ।
दीर्घायुर्जनकस्य तौ हि सहितौ दृष्टौ शुभैः पापिभि-
स्त्वायुर्मध्यममल्पमेव हि ययो नीचौ च मूढौ यदि ॥

The following additional information relating to the 9th house is extracted from फलदीपिका.

धर्मे कुजे वा सूर्ये वा दुःस्थे तन्नायके सति ।
पापमध्यगते वापि पितुर्मरणमादिशेत् ॥

If Mars or the Sun occupy the 9th house and the lord of the latter be in a दुःस्थान or betwixt two malefics, the effect will be the demise of the father (or one equal to a father) of the native soon after his birth.

दिवा सूर्ये निशा मन्दे सुस्थे शुभनिरीक्षिते ।
धर्मेशे बलसंयुक्ते चिरं जीवति तत्पिता ॥

If the Sun in the case of a day-birth or Saturn in the case of a night-birth be well-placed and aspected by benefics, and if the lord of the 9th be also strong, the father of the native will live *for a long time.*

मन्दारयोः शीतरुचौ न सूर्ये त्रिकोणगे तज्जननीपितृभ्याम् ।
त्यक्तो भवेच्छक्रपुरोहितेन दृष्टे तनुजोऽपि सुखी चिरायुः ॥

If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. If the 9th bhava be aspected by Jupiter, the child will be long-lived and happy.

शनिर्धर्माधिपः स्यात्केन्द्रस्थो न शुभेक्षित ।
सूर्ये दुःस्थानगेऽप्यन्यपितरं स्वपजीवति ॥

If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics, and if the Sun be in a दुःस्थान, the child concerned lives under the care of a foster-father.

धर्मे तदीशे वा मन्दयुक्ते दृष्टेऽपि वा चरे ।
जातो दत्तो भवेन्नूनं व्ययेशे बलशालिनि ॥

If, either the 9th house identical with a moveable sign, or the lord thereof being in a moveable sign be in conjunction with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

सिंहासनांशे तन्नाथे लग्नेशेन निरीक्षिते ।
कर्माधिपेन संदृष्टे महादानकरो भवेत् ॥ ९१ ॥

Sloka 91. When the lord of the 9th bhava has attained a Simhasanamsa and is aspected by the lord of the Lagna as well as by the lord of the 10th bhava, the person born will bestow great gifts.

जातः पुरोहितो वाऽपि ब्रह्मवंशसमुद्भवः ।
दानाध्यक्षोपकारी स्याद्वर्णभेदविकल्पना ॥ ९२ ॥

Sloka 92. The person born in the above yoga if of Brahminical birth may also become an officiating priest (of the royal house-hold ?), or the benevolent director of alms-house. The alternative capacities are to be assigned according to the caste to which the person concerned may belong.

गुरौ तद्भावसंयुक्ते नवांशाधिपतौ तथा ।
शुभग्रहेक्षिते वाऽपि गुरुभक्तियुतो भवेत् ॥ ९२ ॥

Sloka 93. When Jupiter is in the 9th bhava and occupies its own Navamsa or is aspected by a benefic planet, the person born will evince a high sense of filial duty.

गुरुस्थाने सौम्ययुते गुरुवर्गसमन्विते ।
तदीशे गुरुभागस्थे गुरुभक्तिरतः सुखी ॥ ९४ ॥

Sloka 94. When the portion of the 9th bhava which is associated with a benefic planet has likewise a Varga of Jupiter and the lord of that bhava occupies a Varga owned by Jupiter, the person born will delight in serving his parents and will be happy.

गुरुशुक्रबुधांशस्थे धर्मनाथे शुभेक्षिते ।
शुभग्रहाणां मध्यस्थे धर्मकृत्रा नरो भवेत् ॥ ९५ ॥

Sloka 95. If the lord of the 9th bhava occupies an amsa owned by Jupiter, Venus or Mercury and is aspected by a benefic planet or is amidst benefic planets, the person born will engage in virtuous acts.

धर्मे पापे पापभाक् स्यात्तदीशे पापसंयुते ।
क्रूरषष्ट्यंशके वाऽपि धर्महीनो भवेन्नरः ॥ ९६ ॥

Sloka 96. When there is a malefic planet in the 9th bhava, the person born will be sinful. When the lord of the 9th bhava is associated with a malefic planet or occupies a malefic 60th portion of a sign, the person concerned will be void of virtue.

बलवति शुभनाथे केन्द्रकोणोपयाते
शुभशतमुपयाति स्वामिदृष्टे विलग्ने ।
सुरगुरुनवभागत्रिंशदंशत्रिभागे
दशमभवनपे वा वीतभोगस्तपस्वी ॥ ९७ ॥

Sloka 97. If the lord of the 9th bhava occupy a Kendra or Trikona in great strength and if the Lagna be aspected by its lord, good fortunes come in a crowd. The same result will follow when the lord of the 10th

bhava occupies a Navamsa, a Trimsamsa or a Drekkana of Jupiter. But in either case, the person concerned will not indulge in enjoyments but will devote himself to a strict austere life.

सकलगगनवासाः स्वोच्चगा भाग्यराशौ
धनकनकसमृद्धिं श्रेष्ठमुत्पादयन्ति ।
यदि शुभखचरेन्द्रैस्तत्र दृष्टा नभोगा
विनिहतरिपुपक्षो दिव्यदेहः सुकीर्तिः ॥ ९८ ॥

Sloka 98. Every planet when in its own house or exaltation in the 9th bhava, produces most efficiently a superabundance of wealth and gold to the person concerned. If in the 9th bhava the planets be aspected by benefic ones, the person born will overcome all his opponents, possess a charming constitution and enjoy good fame.

NOTES.

This sloka is from सारावली.

तातेशतत्कारकखेचरेन्द्रौ दुःस्थौ तयोः पुत्रमुखं न दृष्टम्
केन्द्रत्रिकोणे यदि तौ नभोगौ वदेत्तयोः पुत्रमुखं हि दृश्यम् ९९

Sloka 99 When the lord of the पितृभाव (Pitrubhava) and its कारक (Karaka) occupy a दुःस्थान (Dustthana), the astrologer is to declare that the child's face was not seen by the father because of the planets being badly placed. But if the two planets referred to occupy a Kendra or Trikona position, it is possible to declare *that the father has had the good fortune to see the face* of the child.

पितुर्निशायां मरणं सुखेशशुक्रेन्दवः षष्ठगता बलाढ्याः ।
नारीश्वरात्तन्मरणं तथैव चन्द्रेण हीनास्तु दिवा मृतिः स्यात् १००

Sloka 100. If the lord of the 4th bhava, Venus and

the Moon be strong and should either occupy the 6th bhava or be in conjunction with its lord, the death of the father will take place at night time. If the Moon be eliminated from the planetary positions named above, the yoga points to the father dying in the day time.

सौम्ये चराद्यभागस्थे भाग्येशे बलसंयुते ।
गुरुशुक्रयुते दृष्टे जपध्यानसमाधिमान् ॥ १०१ ॥

Sloka 101. When the lord of the 9th bhava being benefic and in strength is aspected or associated with Jupiter or Venus, the person born will engage in the recitation of prayers, holy contemplation or abstract *meditation on the nature of the Spirit, according* as the portion occupied by the lord of the 9th bhava belongs to a moveable, immoveable or a dual Rasi.

देवलोकादिभागस्थे कर्मेशे भाग्यपेऽपि वा ।
पारावतांशके सौम्ये ब्रह्मनिष्ठापरो भवेत् ॥ १०२ ॥

Sloka 102. When the lord of the 10th or the 9th bhava has attained a Devalokamsa or other higher Vaiseshikamsa, and a benefic planet is in a Paravatamsa at the same time, the person born will become absorbed in the contemplation of the supreme spirit.

पारावतादिभागस्थे धर्मेशे गुरुसंयुते ।
लग्नेशे गुरुसंदृष्टे महादानकरो भवेत् ॥ १०३ ॥

Sloka 103. When the lord of the 9th bhava being in conjunction with Jupiter has attained a Paravatamsa and the lord of the Lagna is aspected by Jupiter, the person born will bestow great gifts

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
सप्तमाष्टमनवमभावाध्यायस्त्रयोदशः ॥

Thus ends &c.

जातकपारिजाते पञ्चदशोऽध्यायः

॥ कर्मलाभव्ययभावाध्यायः ॥

Adhyaya XV.

THE EFFECTS OF THE 10TH, THE 11TH AND THE 12TH BHAVAS.

॥ अथ दशमभावफलम् ॥

आज्ञामानविभूषणानि वसनव्यापारनिद्राकृषि-
प्रव्रज्यागमकर्मजीवनयशोविज्ञानविद्याः क्रमात् ।
कर्मस्वामिदिनेशसौम्यगुरुच्छायासुतैश्चिन्तये-
दुक्तानि प्रविहाय पूर्वमशुभे माने विमानो भवेत् ॥ १ ॥

Sloka 1. Apart from what has been stated previously, an astrologer may ascertain a person's authority, his honorable rank, ornaments, apparel, activities, sleep, agriculture, retirement from the world, beneficent acts sanctioned in scriptures, means of livelihood, fame, knowledge of the special arts and learning generally, by means of the lord of the 10th bhava, the Sun, Mercury, Jupiter and Saturn. When the 10th bhava is inauspicious, the person born will be void of honor or pride.

cf. जातकाभरणे

व्यापारमुद्रानृपमानराज्यं प्रयोजनं चापि विनुम्बरीर ।
महत्त्वस्थासि- खलु सर्वमेतत् राज्याभिधाने भवने विचार्यम् ॥
शुभद्विनेशप्रियखेचरैर्मानिवानां प्रयत्ना-
दिह हि दशमभावे सत्कर्म प्रकामम ।

गगनगपरिदृष्ट्या राशिखेटस्वभावैः
सकलमपि विचिन्त्यं सत्वयोगात्सुधीभिः ॥

कर्मेशे बलवर्जिते चपलधीर्जातो दुराचारवान्
जीवज्ञासितभानवो विबलिनो दुःस्था विकर्मप्रदाः ।
गङ्गास्नानफलं समेति दशमे राहौ दिनेशेऽथवा
मीने कर्मणि चन्द्रजारसहिते जातः स मुक्तो भवेत् ॥ २ ॥

Sloka 2. If the lord of the 10th bhava have no strength, the person born will be fickle-minded and ill-behaved; Jupiter, Mercury, Saturn and the Sun if badly placed lead the person concerned to vicious acts. When Rahu or the Sun occupies the 10th bhava, the person born will get the benefit of bathing in the Ganges. When Meena forms the 10th bhava and is occupied by Mercury and Mars, the person born will attain final emancipation.

NOTES

This sloka as well as slokas 3 to 20 are found in जातकरत्न.

मानेश्वरे शुक्रयुते च केन्द्रे तुङ्गस्थिते तादृशतोयपूतः ।
व्यये बुधे तद्भवनाधिपे वा स्वोच्चान्विते तादृशपुण्यभाक् स्यात् ॥

Sloka 3. When the lord of the 10th bhava occupies a Kendra in conjunction with Venus, or is in exaltation, the person born will purify himself by ablutions in the water of the Ganges. When Mercury occupies the 12th bhava or the lord of the last-mentioned bhava is in swakshetra or exaltation, the merit of such ablutions will accrue to the person concerned.

चन्द्रे कर्मणि जान्हवीसलिलतः पूतो हि पूतव्रतो
पापो यच्छति कर्मगो विबलवान् दुष्क्रियासाहसम् ।

सौम्या दुर्बलशालिनो दशमगाः सत्कर्मविध्वंसकाः
कर्मेशज्ञसुरार्चितैः क्रतुफलं संचिन्त्य सम्यग्वदेत् ॥ ४ ॥

Sloka 4. When the Moon with clear rays occupies the 10th bhava the person born will be purified by the ablutions in the Ganges water. The Moon when malefic in the same bhava leads the person concerned to gambling and acts of violence. Benefic planets when weak in the 10th bhava destroy the beneficent deeds which the person may be inclined to do. The benefit of any sacrifice which may accrue to a person should be ascertained by means of the lord of the 10th bhava, Mercury and Jupiter, and then announced.

cf. [illegible]

कर्मेशः कारकश्च व्ययरिपुनिधनादन्यगस्थौ च मित्रे
स्वोच्चान्योन्यस्वस्थौ शुभयुतनिहितौ स्वामिनामेव तद्वत् ।
सत्कर्मादिप्रशस्ताध्वरसुरविबुधाभ्यर्चनातिथ्यकर्मा-
ण्यभ्यासेनापि शश्वत्पहितमतयः कुर्वते ते कृतार्थाः ॥

एकस्थौ तनुकर्मपौ यदि तयोरेकाधिपत्यं तु वा
जातः स्वार्जितसद्धनेन कुरुते यज्ञादिकर्मोत्सवम् ।
मन्दार्कौ शूद्रधनेन साहिशिखिनि क्षुद्रैः सजीवे नृपैः
तत्तत्कारकवित्ततो यदि युते रव्यादिभिः कर्मपे ॥ ५ ॥

Sloka 5. If the lords of the 1 th and the 1st bhavas be in one place or if these two bhavas have one and the same lord, the person born will perform sacrifices and other such meritorious acts with the help of money acquired fairly by himself. If the lord of the 10th bhava be associated with Saturn, the meritorious acts will go on with the help of money contributed by

Sudras. If the same planet be associated with Rahu or Ketu, the sacrificial acts of the person concerned will take place by means of money contributed by despicable people; if with Jupiter, the sacrifices, etc., of the person born will be set on foot by contributions from kings; if with the Sun or any other of the remaining planets, the rites will take place with the help of the money supplied by those relations whose karaka the planet in conjunction with the lord of the 10th bhava may happen to be.

बहुशुभयुजि माने वाजपेयादिसिद्धिः
सितबुधयुतराशिस्वामिनौ दुर्बलाढ्यौ ।
यदि कृतयजनोऽपि प्राप्तकर्मप्रनष्टो
भवति परमकर्मा दानवाचारशीलः ॥ ६ ॥

Sloka 6. When the 10th bhava is occupied by many benefic planets, the person concerned will attain the merit of *performing a Vajapeya sacrifice. But if* the lords of the signs occupied by Venus and Mercury be void of strength, his sacrificial works even when advanced a great way will suffer interruption and will be lost. He will pass off for a person engaged in works of the highest merit being characterised by the practice and nature o. the Asura community, viz. hypocrisy and ostentatious disply.

चन्द्रात् कर्मणि शोभने बलयुते तुङ्गादिवर्गस्थिते
वागीशेन निरीक्षिते नरवरो यज्वा यशस्वी भवेत् ।
जीवज्ञासुरपूजितस्थितगृहाधीशा विनाशं गता
जातः सत्कुलकर्मजानपि कृती कर्मक्रियं नाप्नुयात् ॥ ७ ॥

Sloka 7. When a strong benefic planet occupies

the 10th place from the Moon, and being in exaltation or other benefic Varga is associated with or aspected by Jupiter, the person born will be a person of importance performing sacrifices and of wide celebrity. If the lords of the houses occupied by Jupiter, Mercury and Venus be in the 8th bhava, the person born though performing meritorious works will not attain the glory, the rank or dignity which the authors of such works deserve.

कर्मेशज्ञसुरार्चिता बलयुता यज्ञादिसत्कर्मदाः
सौम्यव्योमचरेण वीक्षितयुतास्ते वाजपेयादिभाक् ।
जीर्णोद्धारणमुख्यगोपुरतटाकारामपुण्यप्रदा
यज्या कर्मपतौ शुभे शशियुते माने विराहुध्वजे ॥ ८ ॥

Sloka 8. The lord of the 10th bhava, Mercury, and Jupiter when possessed of strength lead to the performance of good works such as sacrifices; if those planets be aspected by or associated with a benefic one, the person born will attain to the merit of performing Vajapeya and other sacrifices of merit. The planets above-mentioned secure in addition the merit accruing from the repair of old works, erection of towers, digging of reservoirs and laying out of parks. When the lord of the 10th bhava is benefic and in conjunction with the Moon, but free from the presence of Rahu or Ketu, the person born will perform sacrifices

उच्चस्थे शशिजेऽहिकेतुवियुते भाग्योपयातेऽथवा
कर्मस्वामिनि भाग्यगे च मनुजो यागादिसत्कर्मवान् ।
कर्मेशे निजतुङ्गगे बुधयुते ताराधुते वाऽस्तगे
शुक्रस्थानगते सति क्रतुफलं जातः समेति ध्रुवम् ॥ ९ ॥

Sloka 9 When Mercury unassociated with Rahu or Ketu is in exaltation or in the 9th bhava, and when the lord of the 10th bhava occupies the 9th, the person born will be engaged in the performance of sacrifices and other meritorious works When the lord of the 10th bhava occupies its exaltation and is associated with Mercury, or when the latter planet occupying the 7th bhava is in its exaltation at the same time, the person born gets assuredly the benefit of performing sacrificial works

कर्मस्थे शशिनन्दने सवनकृत्साहिध्वजे कर्महा
 कर्मेशे रिपुरन्ध्ररिःफगृहगे कर्मविरोधी भवेत् ।
कर्मेशस्य बुधस्य कर्मभवने राहौ मखध्वंसकः
 तुङ्गस्थानगतोऽपि कर्मगृहपो दुःस्थानगः कर्महा ॥ १० ॥

Sloka 10 If Mercury be in the 10th bhava, the person born will engage in sacrificial works, but if Mercury in the above position be associated with Rahu or Ketu, the person concerned will destroy religious rites. If the lord of the 10th bhava be in the 6th, 8th or the 12th, he would impede religious rites If Rahu occupies the 10th place from Mercury identical with the lord of the 10th bhava, the person born would be a destroyer of sacrifices The lord of the 10th bhava even in exaltation will lead to the destruction of a religious work undertaken when the exaltation house of the planet happens to be a दुःस्थान (Dusthana)

व्ययपारधर्मभवने शुभखेटयुक्ते
 तन्नाथजीवतनुपा बलशालिनश्चेत् ।
आचारधर्मगुणकर्मनिधिप्रयुक्त-
 श्रद्धापरो भवति विप्रकुलाग्रगण्यः ॥ ११ ॥

Sloka 11. If the 10th or the 9th bhava be occupied by benefic planets and the lords of those bhavas as well as Jupiter, and the lord of the Lagna be strong, the person born will be imbued with faith born of the performance of such excellent works as are based on custom and morality and will be reckoned as the foremost among the sacredotal class.

सौम्यान्वितानि गुरुकर्मकलत्रपुत्र-
लग्नानि पञ्च भवनानि शुभेक्षितानि ।
तन्नायकाश्च बलिनो यदि सर्वतत्त्व-
विद्याधिकक्रतुसमस्तगुणप्रसिद्धः ॥ १२ ॥

Sloka 12. If the 9th, 10th, 7th, 5th and 1st bhavas be occupied or aspected by benefic planets, and the lords of the five bhavas in question possess strength, the person born will surpass in his knowledge of all truths and be widely celebrated for the complete excellence of his sacrificial works.

ज्ञानव्योमाधिनाथास्तनुगुरुदशमस्थानपाः षड्बलाढ्या
जातः षट्शास्त्रवेत्ता निखिलनिगमविद् ज्ञानदीक्षामुपैति ।
धर्मव्यापारलग्नाधिपबुधविबुधाचार्यपाकापहारे
सत्कर्माचारसर्वक्रतुफलनिगमज्ञानविद्याकरः स्यात् ॥ १३ ॥

Sloka 13. If the occupants of the ज्ञान (Gnana–5th, 4th and the 2nd ?) and the 10th bhavas as well as the lords of the 1st, the 9th and the 10th, be possessed of abundant six-fold strength (षड्बल - Shadbala), the person born will be conversant with the six sciences and know all the Vedas and will receive initiation in sacred knowledge. In the पाक (Paka) and अपहार (Apahara) of the lords of the 9th, 10th and 1st bhavas, of Mercury and

of Jupiter, he will become a *mine of sacred knowledge* and science securing to him the benefit of performing sacrifices of all description and all kinds of beneficent works.

चन्द्रे तृतीये जलराशियुक्ते करोति जीर्णोद्धरणादि पुण्यम् ।
तटाककूपादिकमत्र लभात् कर्मेश्वरे गोपुरभागयुक्ते ॥ १४ ॥

Sloka 14. When the Moon is in the 3rd bhava identical with a watery sign, the person born will engage in acts of beneficence such as repairing old worn out works of public utility. In this connection, if the lord of the 10th bhava should have attained a Gopuramsa, the works repaired will be such as tanks and wells.

॥ प्रव्रज्यायोगः ॥

जातः पञ्चचतुर्विंयम्बरचरैः केन्द्रत्रिकोणस्थितै-
रेकस्थैर्बलिभिः प्रधानबलवत्खेटाश्रमस्थो भवेत् ।
आदित्यासितजीवशुक्रधरणीपुत्रेन्दुतारासुतै-
र्वानप्रस्थविवासभिक्षुचरकाः शाक्यो गुरुर्जीवकः ॥ १५ ॥

Sloka 15 If at a birth, 4 or 5 planets possessed of strength occupy *together a Kendra or a Trikona, the* person born will attain the stage of life indicated by the strongest of the planets. According as the Sun, Saturn, Jupiter, Venus, Mars, the Moon or Mercury possesses greatest strength will the person concerned become a वानप्रस्थ (Vanaprasttha), a विवास (Vivasa) a भिक्षु (Bhikshu) a चरक (Charaka), a शाक्य (Sakya), a गुरु (Guru) or a जीवक (Jeevaka).

NOTES.

For the explanation of these terms, see the next sloka.

cf. बृहज्जातक

एकस्थैश्चतुरादिभिर्बलयुतैर्जाताः पृथग्वीर्यगैः
शाक्याजीविकभिक्षुवृद्धचरका निर्ग्रन्थवन्याशनाः ।
माहेयज्ञगुरुक्षपाकरसितप्राभाकरीनैः क्रमात्
प्रव्रज्या बलिभिः समाः परजितैस्तत्स्वामिभिः प्रच्युतिः ॥

वानप्रस्थस्तपस्वी वनगिरिनिलयो नग्नशीलो विवासा
भिक्षुः स्यादेकदण्डी सततमुपनिषत्तत्त्वनिष्ठो महात्मा ।
नानादेशप्रवासी चरकयतिवरः शाक्ययोगी कुशीलो
राजश्रीमान् यशस्वी गुरुरशनपरो जल्पको जीवकः स्यात् ॥

Sloka 16. A वानप्रस्थ (Vanapraststha) is a religious man engaged in the practice of rigorous and devout penance. A विवास (Vivasa) is a naked ascetic dwelling in hills and forests. A भिक्षु (Bhikshu) is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A चरक (Charaka) is a religious mendicant wandering over many countries. A शाक्य (Sakya) is an ill-behaved ascetic of the Buddhist class. A गुरु (Guru) is a celebrated teacher endowed with royal splendour. A जीवक (Jeevaka) is a garrulous and gluttonous mendicant.

कर्मस्था बलिनस्त्रयो गगनगाः स्वोच्चादिवर्गस्थिताः
कर्मेशश्च बलाधिको यदि यतिस्तत्तुल्यशीलोऽथवा ।
कर्मेशे बलवर्जिते ग्रहग्रहप्राप्ते दुराचारवान्
तद्योगप्रदमध्यगो घनमदस्थानाधिपौ कामधीः ॥ १७ ॥

Sloka 17 If there be three strong planets in the 10th bhava occupying their own, exaltation or other benefic Vargas and if the lord of the 10th bhava also predominant in strength, the person born will become

an ascetic or a person of similar habits. But if the lord of the 10th bhava be without strength and occupy the 7th place from the Lagna, the person concerned will be ill-behaved. If the lords of the 2nd and the 7th bhavas be amidst the three planets causing the ascetic yoga, the person will be lustfully inclined.

तद्योगप्रदखेचरैरिनशनिक्षोणीकुमारान्वितैः
सन्यासं समुपैति वित्ततनयस्त्रीवर्जितो मानवः ।
सौम्यांशोपगतः सहस्रकिरणस्तुङ्गान्तभागस्थितं
खेटं पश्यति यौवने वयसि वा बाल्ये यतीशो भवेत् ॥१८॥

Sloka 18. If the planets producing an ascetic yoga be associated with the Sun, Saturn and Mars, a person takes to the ascetic order because of his being without wealth, sons or wife. If the Sun occupying a benefic amsa should aspect the planet causing the ascetic yoga and occupying its highest exaltation point, the person concerned will become a lordly ascetic in his youth or even at a much earlier age.

शुक्रेन्दुप्रविलोकिते गतबले लग्नाधिपे निर्द्धनो
भिक्षुः स्याद्यदि तुङ्गभांशकयुतस्ताराधिपं पश्यति ।
एकस्थैरवलोकिते तु बहुभिर्लग्नेश्वरे दीक्षितः
तद्योगप्रदमात्रकारकदशाभुक्तौ तदीयं फलम् ॥ १९ ॥

Sloka 19. When the lord of the 1st bhava is weak and aspected by Venus and the Moon, the person born will be without wealth, and he will become a mendicant if a planet in an exaltation sign or amsa should aspect the Moon. If the lord of the Lagna be aspected by several planets conjoined in one sign, the person born will consecrate himself for asceticism. The effect

of each yoga will take place in the bhukti of the Karaka of the bhava that produces the yoga.

शीतांशुराशीशमिनात्मजो वा लग्नेश्वरः पश्यति दीक्षितः स्यात् ।
भौमर्क्षगे मन्ददृगाणभागे मन्देक्षिते शीतकरे यतिः स्यात् ॥ २० ॥

Sloka 20. If Saturn or the lord of the Lagna aspect the lord of the sign occupied by the Moon, the person born will betake himself to a religious order or mendicancy. If the Moon occupy a Drekkana owned by Saturn in a Rasi occupied by Mars and also be aspected by Saturn, the person concerned will become an ascetic.

NOTES.

cf. बृहज्जातक, XV—3. *Also see slokas 40—41 infra.*

जीवारमन्दलग्नेषु मन्ददृष्टियुतेषु च ।
लग्नाद्धर्मगते जीवे नृपयोगोऽपि तीर्थकृत् ॥ २१ ॥

Sloka 21. Whenever the Lagna is owned by Jupiter, Mars and Saturn and has on it the aspect of the last-mentioned planet, and Jupiter is in the 9th bhava from the Lagna, even a Rajayoga that may possibly exist under these conditions will have the effect of making the person concerned a तीर्थ (Tirthha) or a holy man.

नवमस्थानगे चन्द्रे नभोगैर्नावलोकिते ।
नृपयोगोऽपि संजातो दीक्षितो नृपतिर्भवेत् ॥ २२ ॥

Sloka 22. When the Moon occupying the 9th bhava is not aspected by any planet, the person born even when possessed of Rajayoga, becomes an ascetic prior to becoming a lordly person.

सुरगुरुशशिहोरास्वार्किदृष्टासु धर्मे
गुरुरथ नृपतीनां योगजस्तीर्थकृत् स्यात् ।

नवमभवनसंस्थे मन्दगेऽन्यैरदृष्टे
भवति नरपयोगी दीक्षितः पार्थिवेन्द्रः ॥ २३ ॥

Sloka 23. When Jupiter, the Moon and the Lagna are aspected by Saturn, and Jupiter occupies the 9th bhava, the person born in the Rajayoga will become a holy illustrious founder of a system of philosophy. When Saturn occupies the 9th bhava and is not aspected by any planet, the person possessed of Rajayoga will betake himself to the holy order before becoming a lord of men.

NOTES.

This sloka is from Brihat Jataka. The following two charts illustrate the two yogas given in the sloka.

Jupiter				Jupiter	Moon	Mars	Lagna
	I		Lagna	Saturn	II		
Saturn			Sun				
	Mars	Moon	Mer. Venus				Sun Mer- Venus

cf. होरामकरन्द

मंन्देक्षितेषु शशिलग्नगुरुष्वथान्ये धर्मे सुतीर्थकृदिलापतियोगजातः ।
सूर्यात्मजे नवमगेऽन्यखगैरदृष्टे स्याद्दीक्षितोऽपि नृपयोगभवो नृपेन्द्रः ॥

सितार्कभौमार्कसुता महाबलाः सुरेज्यभूनन्दनभानुभानुजाः ।
कुजेन्दुवागीशशनैश्चरा इमे समं गताश्चेज्जनयन्ति तापसम् २४

Sloka 24. Each of the following groups of planets when powerful and occupying an even sign may produce a तापस (Thapasa) devout hermit or an ascetic : (1) Ve-

nus, the Sun, Mars and Saturn; (2) Jupiter, Mars, the Sun and Saturn; (3) Mars, the Moon, Jupiter and Saturn.

NOTES.

This as well as slokas 26—39 are from गद्यावली.

ग्रहैश्चतुर्भिः सहिते तदीशे केन्द्रत्रिकोणोपगतैस्तु मुक्तः ।
चतुर्ग्रहैः कर्मगतैः प्रव्रज्यामाप्नोति जातः कथितो मुनीन्द्रैः ॥ २५ ॥

Sloka 25. When the lord of the 10th bhava conjointly occupies a Kendra or Trikona position with four other planets, the person born will attain emancipation. If four planets be in the 10th bhava the effect of the yoga will be, say the astrological sages, that the person concerned will take to a life of asceticism.

NOTES.

This as well as slokas 23, 24, 26—41 are in जातकतत्त्व.

कुजार्कसोमार्कजदेववन्द्यैः कुजार्कचन्द्रात्मजमन्दभार्गवैः ।
रवीन्दुभौमासितदानवप्रियैर्भवन्ति जाता व्रतसंश्रिता नराः ॥ २६ ॥

Sloka 26. When (1) Mars, the Sun, the Moon, Saturn and Jupiter, (2) Mars, the Sun, Mercury, Saturn and Venus or (3) the Sun, the Moon, Mars, Saturn and Venus combine in one bhava, the persons that are born become devotees.

सितारसूर्यात्मजजीवभास्करैः कुजेन्दुदेवेज्यबुधार्कनन्दनैः ।
सितेन्दुपुत्रार्किशशाङ्कभूमिजैर्भवेत्तपस्वी वनपर्वताश्रयः ॥ २७ ॥

Sloka 27. A holy man destined to dwell in a sylvan or mountain retreat has his birth when there is in a bhava any one of the following combinations: (1) Venus, Mars, Saturn, Jupiter and the Sun; (2) Mars, the Moon, Jupiter, Mercury and Saturn; (3) Venus, Mercury, Saturn, the Moon and Mars.

चन्द्रेन्दुपुत्रारसुरेज्यभास्करैः शशाङ्कसूर्येन्दुजशुक्रभूमिजैः ।
एकर्क्षगैरेभिरिह प्रजाता भवन्ति विद्यामुनयोऽस्त्रदूषकाः ॥ २८ ॥

Sloka 28. Those that have at their birth, the Moon, Mercury, Mars and the Sun occupying one and the same sign with Jupiter or Venus will become wise inspired saints of such sanctity that the use of all weapons will be proscribed in their neighbourhood.

रवीन्दुभौमेन्दुजजीवभार्गवैः सुधाकराराकिंगुरुज्ञभास्करैः ।
कुजेन्दुसूर्यार्किसितेन्दुसंभवैर्भवेदमीभिः सहितैर्व्रती नरः ॥ २९ ॥

Sloka 29. A person will become a devotee if at his birth there be any one of the following combinations in any bhava · (1) The Sun, the Moon, Mars, Mercury, Jupiter and Venus; (2) The Moon, Mars, Saturn, Jupiter Mercury and the Sun ; (3)Mars, the Moon, the Sun, Saturn, Venus and Mercury.

सितेन्दुजीवार्कजभानुलोहितैः सितार्किजीवार्कमृगाङ्कसोमजैः ।
एकत्र यातैर्गगनाटनैः सदा भवन्ति जाता मुनयस्तपस्विनः ॥३०॥

Sloka 30. Each of the following combinations of six planets in one bhava is capable of making the person born under their influence a devotee—(1) Venus, the Moon, Jupiter, Saturn, the Sun and Mars, (2) Venus, Saturn, Jupiter, the Sun, the Moon and Mercury.

कुजज्ञवागीशसितासितारुणैः सितार्किजीवेन्दुजचन्द्रभूमिजैः ।
बलप्रधानैर्गगनाटनैर्यदा यदि प्रजातः पुरुषस्तपस्विनाम् ॥ ३१ ॥

Sloka 31. A person will become one of the ascetic class, if, at his birth, one of the following groups of six planets combine in strength in one bhava : (1) Mars Mercury, Jupiter, Venus, Saturn and the Sun ; (2) Venus, Saturn, Jupiter, Mercury, the Moon and Mars.

रवीन्दुवागीशदिनेशपुत्रैः शनैश्चरेन्द्वर्कसितैरथत्रयम् ।
रवीन्दुपुत्रक्षितिजामरेज्यैस्तपस्विनो मूलफलाशनाः स्युः ॥ ३२ ॥

Sloka 32. Any one of the following combinations of 4 planets in one bhava has the effect of making the persons born under their influence take to a devotee's life with their sustenance derived from roots and fruits: (1) The Sun, the Moon, Jupiter and Saturn; (2) Saturn, the Moon, the Sun and Venus; (3) The Sun, Mercury, Mars and Jupiter.

चक्रार्कसोमात्मजदानवेज्या भौमेन्दुवागीशशशाङ्कपुत्राः ।
एकर्क्षगा जन्मनि यस्य जन्तोर्भवेद्यती वल्कलभूतिधारी ॥ ३३ ॥

Sloka 33. A person will become an ascetic clad in barks of forest trees and wearing stripes of ashes if at his birth one of the four-fold groups of planets mentioned below appear in one bhava: (1) Mars, the Sun, Mercury and Venus; (2) Mars, the Moon, Jupiter and Mercury.

शशीन्दुपुत्रक्षितिजार्कपुत्रा बुधक्षमापुत्रसुरेज्यसौराः ।
एकत्रगा यस्य नरस्य जातं कुर्वन्ति ते तापसमेव शान्तम् ३४

Sloka 34. If, at a birth, there be any one of the two following combinations of 4 planets in one bhava, the effect on the person born will be to make him a tranquil-minded devotee: (1) the Moon, Mercury, Mars and Saturn; (2) Mercury, Mars, Jupiter and Saturn.

चन्द्रार्कभार्गवशशाङ्कसुता बलिष्ठा
भौमेन्दुपुत्रसितभास्करनन्दनाश्च ।
मन्देन्दुवाक्पतिमिता नियतं यतीनां
कुर्वन्ति जन्म कृतवल्कफलाशनानाम् ॥ ३५ ॥

Sloka 35. Four planets of great power in one bhava made up in the following wise invariably bring into being ascetics of harmless life dressing themselves in barks of trees and subsisting on fallen fruits: (1) The Moon, the Sun, Venus and Mercury; (2) Mars, Mercury, Venus and Saturn, (3) Saturn, the Moon, Jupiter and Venus.

रविशशिकुजशुक्रैश्चन्द्रभौमज्ञसूर्यै-
र्गुरुसितरविमन्दैः शुक्रमन्देन्दुजीवैः ।
कुजबुधसितचन्द्रैरेभिरेकर्क्षयातै-
र्भवति गिरिवनौकास्तापसः सर्ववन्द्यः ॥ ३६ ॥

Sloka 36. A devotee dwelling in hills and forests and revered by all is born under the influence of 4 planets in one bhava grouped in one of the following 5 ways: (1) The Sun, the Moon, Mars and Venus; (2) The Moon, Mars, Mercury and the Sun; (3) Jupiter, Venus, the Sun and Saturn; (4) Venus, Saturn, the Moon and Jupiter; and (5) Mars, Mercury, Venus and the Moon

सितशशिकुजगुरुमन्दैश्चन्द्रेन्दुजभौमगुरुशुक्रैः ।
रविकुजशनिबुधजीवैर्भवति यती दुःखितो दीनः ॥ ३७ ॥

Sloka 37 An ascetic devoted to poverty and penance is born under the influence of 5 planets combining in one bhava in the following 3 ways:—(1) Venus, the Moon, Mars, Jupiter and Saturn, (2) the Moon, Mercury, Mars, Jupiter and Venus; (3) The Sun, Mars, Saturn, Mercury and Jupiter.

कुजार्किदेवेज्यसितेन्दुपुत्रैः शनीनसोमारमजचन्द्रभौमैः ।
नभश्चरैरेकगृहोपयातैर्जटाधरा वल्कलधारिणः स्युः ॥ ३८ ॥

Sloka 38. Ascetics clad in a tree-bark and wearing matted locks come into existence when one of the following five-fold groups of planets appears in one bhava : (1) Mars, Saturn, Jupiter, Venus and Mercury : (2) Saturn, the Sun, Mercury, the Moon and Mars.

भान्विन्दुजेन्दुकुजजीवसुरारिपूज्यैः
सूर्येन्दुभौमगुरुशुक्रदिनेशपुत्रैः ।
प्राप्नोत्यवश्यमिह तापसरूपमेभि-
रेकर्क्षगैर्गगनचारिभिरायताक्षः ॥ ३९ ॥

Sloka 39. When the Sun, the Moon Mars, Jupiter and Venus combine in one and the same bhava with either Mercury or Saturn, the person born necessarily assumes the habit of a devotee and becomes gifted with long sight.

नवीक्षितश्चेदितरग्रहेन्द्रैर्लग्नाधिपः पश्यति भानुपुत्रम् ।
लग्नाधिपं वा यदि भानुपुत्रः सन्न्यासयोगो हि बलेन हीनम् ॥

Sloka 40. If the lord of the Lagna having no aspect of other planets on itself, aspect Saturn, or if Saturn aspect the lord of the Lagna devoid of strength, there is the yoga leading to the assumption of asceticism.

NOTES.

This as well as the next sloka are in जातकार्णव.
Also बृहज्जातक Adhyaya XV, sloka 3.

जन्मेशोऽन्यैर्यद्यदृष्टोऽर्कपुत्रं पश्यत्यार्किर्जन्मपं वा बलोनम् ।
दीक्षां प्राप्नोत्यार्किदृक्काणसंस्थे भौमार्कांशे सौरदृष्टे च चन्द्रे ॥

चन्द्रे भानुसुतेक्षिते रविसुतद्रेक्काणयाते तथा
भिक्षुर्मन्दनिरीक्षिते रविसुतक्षोणीसुतांशे विधौ ।
सन्न्यासप्रदखेचरः सबलिकः साहित्यजो वा यदि
क्रूरांशोपगतः करोति विगताचारं यतीनां ध्रुवम् ॥ ४१ ॥

Sloka 41. When the Moon occupies a Drekkana of Saturn and is aspected by that planet, the yoga leads to the renunciation of the world. The same is the case when the Moon occupying an amsa of Saturn or Mars is aspected by Saturn. If the planet leading to the assumption of asceticism be associated with Rahu, Ketu or Gulika and at the same time occupy a malefic amsa, the person will be guilty of apostasy from the holy order.

NOTES.

Cf. सर्वार्थचिन्तामणि

शनेर्दृगाणे कुमुदात्मबन्धौ मन्देक्षिते तादृशयोगमाहुः ।
मन्दांशके भूमिसुतांशके वा मन्देक्षिते चन्द्रसुते तथैव ॥
सन्यासयोगाधिपतौ सराहौ क्रूरांशके वा गुलिकेन युक्ते ।
सन्यासवैकल्यमुदाहरन्ति भङ्गो भवेत्तस्य शुभैर्विहीने ॥

रविलुप्तकरैरदीक्षिता बलिभिस्तद्गतभक्तयो नराः ।
अभियाचितमात्रदीक्षिता निहतैरन्यनिरीक्षितैरपि ॥ ४२ ॥

Sloka 42. If strong planets capable of leading to asceticism (*vide Sl. 15 supra*) be obscured by the Sun's rays, the persons born will have great reverence for ascetics, though they may not become initiated into the holy order. If the planets referred to above be overcome in planetary war and aspected by other planets, the person concerned will seek admission into the holy order without success.

NOTES.

This sloka is from Brihat Jataka

If the Sun forms a conjunction with other planets as in sloka 15, *supra* then the man does not become a Sanyasin at all. What the Sun actually does is, he improves the devotional side in the school of philosophy denoted by the strong planet but does not make him a Sanyasin of that school of thought. If the planet

115

that is defeated (by conjunction as above) be aspected by any planet, then the man makes persistent efforts for attaining the end in view.

जीवनम्

PROFESSION, LIVELIHOOD.

अर्थाप्तिः पितृजननीसपत्नमित्रभ्रातृस्त्रीभृत्यकजनाद्दिवाकराद्यैः ।
होरेन्द्वोर्दशमगतैर्विकल्पनीया भेन्द्वर्कास्पदपतिगांशनाथवृत्त्या ॥

Sloka 48. There is acquisition of wealth, *firstly*, from the father, mother, a foe, a friend, a brother, a wife or an inferior, according as the Sun or any of the other planets taken in order occupies the 10th place reckoned from the Lagna or the Moon, *secondly*, by means of the profession prescribed for the ruler of the 10th house or for the ruler of the Navamsa occupied by the planet owning the 10th place from the Lagna, from the Moon or from the Sun.

NOTES.

Find the planet or planets occupying the 10th place reckoned from the Lagna as well as from the Moon. Ascertain which of them is strongest. If the Sun be such a planet, the native gets parental inheritance (from the father); if it be the Moon, he inherits property from the mother; if Mars, he gets money from enemies; if Mercury, from friends; if Jupiter, from brothers; if Venus, from wife, and if the planet be Saturn, he gets wealth from inferiors, such as servants, etc.

Planets in midheaven or aspiring to Midheaven (दशमाभिलाषिणः -Dasamabhilashinaha) are to be treated accordingly.

Secondly, find out the rulers of the 10th house counted from the Lagna, the Sun and the Moon. Take the strongest of them. Find out in what Navamsa he is. The ruler of that Navamsa will influence the profession.

Let us take the example given in the notes to Adh. V, Sl. 7. There is the Moon posited in the 10th place reckoned from

the Lagna as well as from the Sun, and there are no planets in the 10th house from the Moon. The Moon is therefore the only planet that influences his income.

According to the other view, the lords of the 10th places reckoned from the Lagna, the Sun and the Moon are Saturn, Saturn and Venus respectively. Saturn and Venus are in Dhanurnavamsa and Simha Navamsa respectively. The lords of these are Jupiter and the Sun; and the stronger of them is the Sun. The Sun is therefore the planet that influences the profession.

cf. गुणाकर

अर्थाप्तिर्जनकजननीद्विट्सुहृद्भ्रातृयोषिद्-
भृत्यादर्कप्रभृतिजनितैः कल्पनीयाः क्रमेण ।
लग्नादिन्दोर्दशमगृहगैः स्वल्पपाके गृहेशैः
लग्नेन्द्वर्कास्पदपतिगृहस्थांशनाथस्य वृत्तयः ॥

Also सारावली

होरेन्द्वोर्वीर्ययोगाद्यो दशमस्तत्स्वभावजं कर्म ।
तस्याधिपरविवृद्ध्या वृद्धिर्ज्ञेयाऽन्यथा हानिः ॥
दिवसकराद्यैः खस्थैः शशिहोराभ्यां भवन्त्याद्याः ।
पितृमातृशत्रुहितजनसहजस्त्रीभृत्यवर्गेभ्यः ॥

According to Bhattotpala, it is not correct to predict the profession by considering the strongest alone of the planets (1) posited in the tenth house reckoned from the Lagna and the Moon, or (2) owning the tenth house counted from the Lagna, the Sun and the Moon. Every one of these should be considered for determining the source of income of the native. He quotes in support of his view the following slokas of गार्गि (Gargi).

उदयाच्छशिनो वाऽपि ये ग्रहा दशमस्थिता ।
ते सर्वेऽर्थप्रदा ज्ञेयाः स्वदशासु यथोदिता ॥
लग्नार्कशशिनाथेभ्यो दशमाधिपतिर्ग्रहः ।
यस्मिन्नवांशे तत्काले वर्तते तस्य यः पतिः ॥

तद्दृत्या प्रवदेद्वित्तं जातस्य महतो यदा ।
भवन्ति वित्तदास्तेऽपि स्वदृशासु विनिश्चितम् ॥

If this view be accepted, the income for the native in question will have to be determined with reference to the planets Jupiter (the lord of the Navamsa Rasi occupied by Saturn) and the Sun (the lord of the Navamsa occupied by Venus), *i.e.*, from the sources mentioned in slokas 44 and 49 *infra*.

To determine the ways by which a person will earn money, the planets which are in the 1st, 2nd and the 5th (opposite to the 11th) houses, in a friend's house, in an enemy's house or in his own house, indicate the source. If the planets be bad, there will be maximum labor and minimum income; if they be good, there will be minimum labor and maximum income. If the Sun is exalted in the above position and at the same time strong (in good houses, etc.,) then the person concerned will earn money by his own exertion. [Note that the Sun in exaltation causes maximum labor and maximum income, the same when the other malefics are posited in the tenth house.] If more than one planet be strong, then the native will have more than one source of income.

The profession or occupation of a native is generally judged from the planet or planets occupying the tenth house and, if there should be none there, from those in the 1st and also from those aspecting the Sun and the Moon. Further, the planet which is posited very near the Sun or the 10th bhava whether before or after in the radix of a native and its condition—whether strong or weak—due to its position and aspect exert much influence in this respect.

अर्थाप्तिं कथयेद्विलग्नशशिनोर्मध्ये बली यस्ततः
कर्मेशस्थनवांशराशिपवशाद्वृत्तिं जगुस्तद्विदः ।
भैषज्योर्णतृणाम्बुधान्यकनकन्यापारमुक्तादिकै-
रन्योन्यागमदूतवृत्तिभिरिनस्यांशे तु जीवस्यसौ ॥ ४४ ॥

Sloka 44. An astrologer is to declare the acquisi- of wealth by any person with reference to the predomi-

nance of the Lagna or the Moon as the case may be in his horoscope. As to the profession, that he is likely to follow, those that are proficient in the subject say, it is to be determined through the lord of the sign owning the Navamsa occupied by the lord of the 10th bhava. If the Navamsa referred to in the above belong to the Sun, the person concerned will earn a living by dealing in medicine, wool, grass, water, grain, work in gold, pearls and the like, as also by playing the part of an emissary between people wishing to approach each other.

NOTES.

The occupations coming under the Sun are: some honorable employment either under the State or under some public body of men, kings, princes, emperors, dukes, earls, barons, etc., all titled appointments under the crown, jewellers, goldsmiths, gilders, owners of woollen mills or workers there, minters or men employed in mints, and the like.

जलोद्भवानां क्रयविक्रयेण कृषेश्च मृद्वादविनोदमार्गात् ।
राजाङ्गनासंश्रयवित्तरूपान्निशाकरांशे वसनक्रयाद्वा ॥ ४५ ॥

Sloka 46. If the Navamsa under reference be that of the Moon, the person concerned gains a living by dealing in things derived from water such as conchs, pearls, etc., by agriculture, earths of various kind, by indulging in interesting controversies, by purchase of articles of apparel in which the wealth of lordly women is wont to be laid out.

NOTES.

The employments signified by the Moon generally include sailors, mariners, navigators, fishermen, watermen, boatmen, dealers in pearls, those working in pearl fisheries, midwives, nurses, etc.

धातोर्विवादेन रणप्रकारात् स्तम्भाग्निवादात्कलहप्रसूत्या ।
जीवत्यसौ साहसमार्गरूपात् धरासुतांशे यदि चोरवृत्त्या ॥ ४६ ॥

Sloka 46. If the Navamsa in question belong to Mars, the person gains a livelihood by metallurgy, by war, by exhibiting tricks in which the operation of fire is apparently arrested (अग्निस्तम्भ - Agnisthambha) and by engaging in other people's quarrels, in any act of daring, and lastly by resorting to the profession of a robber.

NOTES.

The professions indicated by Mars are all kinds of military men, such as soldiers, generals, colonels, captains, doctors, physicians, apothecaries, chemists, butchers, executioners engine drivers and the like—generally all workers in iron, steel or fire.

शिल्पादिकाव्यागमशास्त्रमार्गात् ज्योतिर्गणज्ञानवशाद्बुधांशे ।
परार्थवेदाध्ययनाज्जपाच्च पुरोहिताद्यान्यवशात्प्रवृत्तिः ॥ ४७ ॥

Sloka 47. If the Navamsa belong to Mercury, the person concerned will try to earn his livelihood by pursuing the arts, by poetry, by the profession of traditional doctrines, by a knowledge of the stars, by the recitation of the Vedas or muttering of prayers on behalf of others at the instance of the priest that has to direct their religious ceremonies

NOTES.

Mercury's employments denote literary authors, translators, writers, accountants, astrologers, school masters, mathematicians, poets, lawyers, book sellers, printers, postmen, etc.

जीवांशके भूसुरदेवतानामुपासनाध्यापकरूपमार्गात् ।
पुराणशास्त्रागमनीतिमार्गाद्धर्मोपदेशैरकुसीदमाहुः ॥ ४८ ॥

Sloka 48. If the Navamsa belong to Jupiter, the person concerned, say the astrologers, will not resort to

usury as a source of living, but will support himself with what he can earn by playing the role of an instructor in the service of Brahmins and deities, and by teaching duties in the domain of morals and traditional observances based on scriptures and other old authoritative works

NOTES

The occupations denoted by Jupiter include judges, priests, learned men, senators, preachers, clergymen, bishops, ministers and bankers.

सुवर्णमाणिक्यगजाश्वमूलाद्दवौ क्रयाज्जीवनमाहुरार्याः ।
गुडौदनक्षारदधिक्रयेण स्त्रियाः प्रलोभेन भृगोः सुतांशे ॥ ४९ ॥

Sloka 49. If the owner of the Navamsa in question be Venus, the living will be derived from a place where gold, ruby, elephants or horses are produced; and by such means as trafficking in cattle, jaggery, cooked rice, salt, curdled milk and by the allurement of a female.

NOTES

Venus's professions indicate dealers in gold, ruby, elephants' or horses, cows, jaggery, hotel-keepers, confectioners, shepherds, musicians, painters, linen drapers, jewellers, players, embroiderers, lapidaries, scent-dealers, maid servants, etc.

शन्यंशके कुत्सितमार्गवृत्या शिल्पादिभिर्दारुमयैर्वधार्यैः ।
विन्यस्तभाराज्जनविप्रलम्भादन्योन्यवैरागममार्गमूलात् ॥ ५० ॥

Sloka 50. If Saturn be the owner of the Navamsa occupied by the lord of the 10th place from the Lagna or the Moon, the person concerned will live by engaging in some vile pursuit, by works of art, etc., executed in wood, by the carrying out of punishments, etc., inflicted on criminals, by the bearing of burdens and by the overreaching of other people due to their being mutually at variance.

NOTES.

Saturn's employments include shoe-makers, scavengers, grave-diggers, undertakers and all persons engaged in similar vile pursuits; they also include gardeners, miners, brick-layers, etc.,

पापैश्चतुष्केन्द्रगृहोपयातैर्नीचप्रताचाररताश्च निःस्वाः ।
मूर्खाः परस्त्रीपरवित्तशीलाः शूराः कदाचिन्नृपतिप्रियाः स्युः ५१

Sloka 51. Persons at whose birth malefic planets occupy the four Kendras concern themselves with the rites and usages of the low vulgar people, have no property, possess themselves of other people's women and wealth, are ignorant, and by evincing heroism occasionally become objects of royal favor.

NOTES.

This as well as slokas 52, 55, 56, 58 and 66 are to be found in जातकरत्न.

सौम्यैश्चतुष्केन्द्रगृहोपयातैः कुलोत्तमा वंशकरा नृपालाः ।
सर्वज्ञधीवित्तयशोगुणाढ्या नरा नृपप्रीतिकरा (कृतोऽ?) थवा स्युः ॥

Sloka 52. Persons at whose birth, benefic planets occupy the four Kendras will be lordly men and turn out the best of their race and founders of families; or they will be endowed with an intellect that can comprehend all things and have abundant wealth, fame and excellent virtues, by means of which they will become royal favorites.

कर्मकर्मांशगाः सौम्या जातः पुण्यरतः सदा ।
पापिनः पापकर्मारम्भा चन्द्राद्वा यदि जायते ॥ ५३ ॥

Sloka 53. If benefic planets be in the 10th bhava reckoned from the Lagna or the Moon or in a Navamsa owned by the Rasi of the 10th bhava, the person born will always be beneficent. But if malefic planets be in

the bhava or amsa referred to above, the person born will be addicted to evil deeds.

कर्मराश्यंशपो यत्र तदीशः पापखेचरः ।
धूमादिग्रहसंबन्धी यदि पापरतो भवेत् ॥ ५४ ॥

Sloka 54. If the lord of the Rasi occupied by the planet owning the 10 bhava or an amsa thereof be malefic and associated with an उपग्रह (Upagraha) such as Dhuma, the person born will be wicked

सिद्धारंभः कर्मगे चन्द्रलग्नाद् भानौ भौमे साहसी पापबुद्धिः ।
विद्वान् सौम्ये वाक्पतौ राजतुल्यः शुक्रे भोगी मान्दजे शोकतप्तः

Sloka 55. If the planet occupying the 10th place from the Moon be the Sun, the person concerned will succeed in all that he undertakes; if Mars, he will be rash and evil-minded; if Mercury, he will be learned; if Jupiter, he will be a king's peer, if Venus, a voluptuary; and lastly, if the planet in question be Saturn, he will be afflicted with sorrow.

चन्द्रात् कर्मगते रवौ सरुधिरे मत्तः परस्त्रीरति-
ज्योतिर्विच्च सचन्द्रजे जलधनस्त्रीभूषणादिप्रियः ।
सिद्धार्थो नृपसंमतश्च सगुरौ शुक्रेण युक्ते नृप-
प्रीतिस्त्रीधनवृद्धिभाक् शनियुते दीनो दरिद्रो भवेत् ५६

Sloka 56. If the Sun occupying the 10th place from the Moon be associated with Mars, the person born will be addicted to wine and to females belonging to other people; if the Sun in the same position be associated with Mercury, the person born will have a knowledge of the stars and will evince a fondness for such objects as valuable articles obtained from water, women and ornaments; if Jupiter be associated with

the Sun in the position referred to, the person born will be successful in all his undertakings and enjoy the esteem of his sovereign; if Venus be in conjunction with the Sun in the 10th bhava from the Moon, he will enjoy royal favor and will have a wife with increasing wealth; if Saturn be together with the Sun in the position adverted to above, the person born will be poor and dejected.

चन्द्रात् कर्मणि भूसुते बुधयुते शास्त्रोपजीवी भवेत्
सेज्ये नीचजनाधिपः सभृगुजे वैदेशिकः स्याद्वणिक् ।
सार्कौ साहसिकोऽसुतश्च शनिनः कर्मस्थिते बोधने
सेज्ये षण्ढतनुश्च दीनवचनः ख्यातो नृपालप्रियः ॥ ५७ ॥

Sloka 57. If Mars and Mercury occupy the 10th place from the Moon, the person born will earn his livelihood by means of his scientific knowledge; if Mars and Jupiter occupy that place, he will dominate over the vulgar people; if Mars be associated with Venus in the 10th place from the Moon, the person will become a merchant trading in foreign lands; if Mars and Saturn be in that position; the person concerned will engage in daring deeds and will be childless. If Mercury and Jupiter be together in the 10th place from the Moon, the person born will be barren, of dejected speech, renowned and in royal favor.

माने चन्द्रमसो बुधे सभृगुजे विद्यावधूवित्तवान्
सार्कौ पुस्तकलेख्यकश्च विषमाचारप्रवृत्तोऽथवा ।
जीवे शुक्रयुते तु विप्रजनपो भूपप्रियः पण्डितः
सार्कौ सर्वजनोपतापचतुरो जातः स्थिरारम्भधीः ॥ ५८ ॥

Sloka 58. If Mercury and Venus occupy the 10th

place from the Moon, the person born will be blessed with learning, wife and wealth; if Mercury occupy that place with Saturn, the person will be either a copyist of books or betake himself to unbecoming ways. If Jupiter be combined with Venus in the 10th bhava from the Moon, the person born will be a protector of the Brahminical community, esteemed by his sovereign and possessed of great learning. If the planet associated with Jupiter in that position be Saturn, the person born will skilfully contrive to trouble every body and will tenaciously adhere to his undertakings.

सुगन्धनीलचूर्णादिविप्रकारो भिषग्वणिक् ।
कर्मस्थानगते मन्दे साशुरेज्ये निशाकरात् ॥ ५९ ॥

Sloka 59. If Venus and Saturn occupy the 10th place from the Moon, the person born will manufacture a fragrant black powder and similar cosmetic substances, will practise medicine and engage in trade.

आज्ञास्थानाधिपे सौम्ये शुभयुक्तेक्षितेऽपि वा ।
शोभनांशगते वाऽपि जातस्त्वाज्ञाधरो भवेत् ॥ ६० ॥

Sloka 60. When the lord of the 10th bhava is a benefic planet, or is in conjunction with or aspected by a benefic planet, or is in occupation of a benefic Navamsa, the person born will be in a position of authority.

आज्ञाधिपे मन्दयुते रन्ध्रनाथेन वीक्षिते ।
क्रूरांशे केन्द्रराशौ वा क्रूराज्ञां प्रकरोति सः ॥ ६१ ॥

Sloka 61. If the lord of the 10th bhava, associated *with Saturn and aspected by the lord of the 8th bhava*, occupy a malefic Navamsa or a Kendra Rasi, the person born will have to obey the behests of a cruel master.

कर्कटस्थे निशानाथे गुरुशुक्रनिरीक्षिते ।
पारावतादिभागस्थे सत्कीर्तिधनवान् भवेत् ॥ ६२ ॥

Sloka 62. When the Moon occupying the sign Cancer and aspected by Jupiter and Venus attains a Paravata or other higher Vaiseshikamsa, the person born will enjoy good reputation and affluence.

मानेशे शुभसंयुक्ते शुभमध्यगतेऽपि वा ।
शुभग्रहांशके वाऽपि कीर्तिमानभिमानवान् ॥ ६३ ॥

Sloka 63. When the lord of the 10th bhava is associated with a benefic planet or is in the midst of two benefic planets or occupies a Navamsa of a benefic planet, the person born will have fame and a high sense of honor.

पापेक्षिते कर्मणि पापयुक्ते मानाधिपे हीनबलोपयाते ।
जातोऽपवादी विगताभिमानः स्वकर्मतेजोबलकीर्तिहीनः ॥६४॥

Sloka 64. When the 10th bhava is occupied as well as aspected by a malefic planet and the lord of that bhava is reduced in strength, the person born will be a slanderer, without self respect, with no name, power, influence or act that he can call his own.

कर्मेशतन्नवांशेशौ शनिसंबन्धसंयुतौ ।
षष्ठाधिपेक्षितयुतौ बहुदारान्वितो भवेत् ॥ ६५ ॥

Sloka 65. If the lord of the 10th bhava as also of the Navamsa which it occupies—if these two planets be associated with Saturn and in conjunction with or aspected by the lord of the 6th bhava, the person born will have many wives.

भूसूनुक्षितिराशिपौ च बलिनौ केन्द्रत्रिकोणायगौ
कर्मेशे भृगुचन्द्रवीक्षितयुते कृष्यादिगोवित्तवान् ।

संबन्धी यदि कर्मणः शशिसुतो वाणिज्यशीलः सदा
सौम्यासौम्ययुते तु सात्त्विकमना निद्री विमिश्रोऽन्यथा ॥६६॥

Sloka 66. If Mars and the lord of the 4th bhava being strong occupy a Kendra, a Trikona or the 11th bhava, and if the lord of the 10th bhava be aspected by or in conjunction with Venus and the Moon, the person will engage in such pursuits as agriculture and will have wealth of cattle. If Mercury be connected with the 10th bhava, the person concerned will always be engaged in mercantile transactions, and according as the planet or planets occupying the 10th bhava are benefic, malefic or both, he will be vigorous, slothful or of a mixed nature.

॥ अथ लाभभावफलम् ॥

लाभस्थानेन लग्नादखिलधनचयप्राप्तिमिच्छन्ति सर्वे
लाभस्थानोपयातः सकलबलयुतः खेचरो वित्तदः स्यात् ।
भानुश्चेज्ज्ञातिवर्गादतिधनमुडुपो मातृवर्गेण भौमः
स्वोत्थाच्चान्द्रिर्यदीष्टप्रभुविबुधसुहृन्मातुलैर्वित्तमेति ॥ ६७ ॥

Sloka 67. It is through the 11th bhava from the Lagna that every accumulation of incoming wealth is expected; the planet in the 11th bhava when possessed of full strength is capable of giving wealth. If the Sun be such a planet, much wealth is derived by the person concerned from paternal kinsfolk; if the Moon, from maternal relations, if Mars, from personal exertion; if Mercury be the planet occupying the 11th bhava in full strength, wealth comes to the person concerned from a dear master, a discerning friend or a maternal uncle.

NOTES

This as well as the next five slokas appear in जातकसार.

What can be divined from the 11th bhava is thus stated in the same work :

आयेनार्थानपि यानानपि ग्रामकर्मचिन्तां च ।
जातावपि च कनकान् ज्येष्ठान् ब्रूयाद्धनान्यायाम् ॥

Also जातकाभरण

गजाश्वहेमाम्बररत्नजातमान्दोलिकामङ्गलमण्डनानि ।
लाभः किलैषामखिले विचार्यमेतत्तु लाभस्य गृहे ग्रहेन्द्रैः ॥

सोदरात् is another reading for सौरीन् in the 4th quarter of the sloka. The translation will then be : "If Mars, from a brother."

जीवो यच्छति वेदशास्त्रयजनाचारादिपुत्रैर्धनं
शुक्रः स्त्रीजनकाव्यनाटककलासङ्गीतविद्यादिभिः ।
दासीदासकृषिक्रियार्जितधनं धान्यं समृद्धं शनिः
विप्रादिग्रहचरेण वीक्षितयुते विप्रादयो वित्तदाः ॥ ६८ ॥

Sloka 68. Jupiter in the 11th bhava when in full strength gives wealth through the instrumentality of scriptural learning, observance of sacrificial rites and worthy sons. Venus in the same advantageous position, secures accession of riches through females and knowledge of the fine arts such as poetry, dramas and music. Saturn when thus placed gives abundance of wealth and corn produced from agriculture through the exertions of male and female slaves. The caste of the planets aspecting or occupying the bhava in question indicates the class of persons from whom the income of the person concerned is derived.

आयस्थः शुभखेचरः शुभधनं पापस्तु पापार्जितं
मिश्रैर्मिश्रधनं समेति मनुजस्तज्जातकोक्तं वदेत् ।
लाभस्थानगतः समस्तगुणवानिष्टाधिकश्चेद्बली
जातो यानविभूषणाम्बरवधूभोगादिसिद्ध्याधिकः ॥ ६९ ॥

Sloka 69. If the planet occupying the 11th bhava be benefic, the person born will have wealth acquired by fair means; the same will be illgotten if the planet in the bhava be malefic; and mixed if the occupants of the bhava be of a mixed nature. This fact, the astrologer should clearly state as revealed by the horoscope. If the planet in the 11th bhava be strong and preponderatingly friendly, the person born will possess every amiable quality and will be surpassingly blessed with every means of enjoyment such as vehicles, ornaments, articles of apparel, women, luxurious appliances and learning.

वित्तेशायगृहाधिपौ तनुपतेरिष्टग्रहौ चेद्धनं
सत्कर्मामरविप्रपुण्यविषये दानादियोग्यं वदेत् ।
आयस्थो विबलः पराजितबलो नीचारिदुःस्थानपो
रेकायोगकरो यदि प्रतिदिनं कुर्वीत भिक्षाटनम् ॥ ७० ॥

Sloka 70. If the lords of the 2nd and the 11th bhavas be friendly to the lord of the Lagna, the astrologer may declare that wealth of the person concerned will be given away to be used beneficently on behalf of good works, Gods and Brahmins. If the planet in the 11th bhava be weak or overthrown in planetary war, or depressed or owning an inimical sign or a दुःस्थान (Dustthana) or produce a रेकायोग (Reka yoga *vide* Adh. VI, *supra*), the person concerned will have to go abegging daily for his subsistence.

लाभेशे दिनपेऽथवा शशधरे भूपालतुल्याश्रयाद्
भौमे मन्त्रिजनाग्रजानुजकपिद्वारा धनं लभ्यते ।
विद्याबन्धुसुतैः सुधाकरसुते जीवे निजाचारतः
शुक्रे रत्नपूगजादिपशुभिर्मन्दे कुवृत्त्या श्रियम् ॥ ७१ ।

Sloka 71. If the lord of the 11th bhava be the Sun or the Moon, the person born will acquire affluence by serving a king or one like him; if it be Mars, wealth will be got through the instrumentality of royal ministers, an elder or an younger brother or by agriculture; if it be Mercury, the means of acquiring wealth will be knowledge, relations or sons; if it be Jupiter, it is through the observance of his religious duties that the person concerned will attain to prosperity; if Venus own the 11th bhava, the riches of the person concerned will come through women, precious stones, elephants and other valuable quadrupeds; and lastly, if Saturn be the owner of the 11th bhava, the person born will have to acquire his wealth by pursuing an ignoble occupation.

NOTES.

Some books read धनपेश्वरौ for दिनेपेश्वरं in the first quarter of the sloka

लाभस्थानपतौ विलग्नभवनात् केन्द्रत्रिकोणस्थिते
लाभे पापसमन्विते तु धनवान् तुङ्गादिराश्यंशके ।
तत्संस्कारकवर्गतो बलवशाद्योगानुसारं वदेत्
तच्चरखेटदशापहारसमये वित्तं वदेत्तद्दिशि ॥ ७२ ॥

Sloka 72. If the lord of the 11th bhava be in a Kendra or Trikona from the Lagna, or if there be a malefic planet in the 11th bhava or if the lord of the latter occupy a Rasi or amsa which is its exaltation, its own or a friend's, the person born will be wealthy. The prediction in regard to wealth should be made in accordance with the strength of the planet associated with the bhava or its lord, and it will come from the class of persons whose karaka the associated planet may represent, and during its dasa and apahara and from the quarter belonging thereto.

Cf. सर्वार्थचिन्तामणि

लाभेश्वरे केन्द्रगते त्रिकोणे वा समन्विते ।
लाभे वा पापसंयुक्ते धनलाभमुदीरयेत् ॥

॥ अथ व्ययभावफलम् ॥

लग्नादन्त्यतदीशभानुतनयैर्दूराटनं दुर्गतिं
दातृत्वं शयनादिसौख्यविभवं वित्तक्षयं चिन्तयेत् ।
रिःफस्थे चरखेचरे चरगृहे दुःस्थाननाथेऽथवा
नानादेशवनाटनो हि शनिना युक्तेऽथवाऽऽलोकिते ७३

Sloka 73. It is through the 12th bhava, its lord and Saturn that an astrologer should divine a person's wandering far, misfortune or evil doom, liberality, the comforts of bed, etc.; dignity and waste of wealth. When the planet in the 12th bhava owns as well as occupies a moveable sign, or is the lord of a Dustthana or is in conjunction with or aspected by Saturn, the person born will indeed have to roam over many lands and forest regions.

NOTES.

This sloka as also slokas 74—79 and 82 & 83 are in जातकरत्न.

What can be ascertained from the 12th bhava is stated in the same work thus

व्ययभवनाद्व्ययमखिलं पतनं नरकोऽङ्गवैकल्यम् ।
वामाक्षिचरणयुगलं शयनस्थानं विनिर्दिशेत्प्राज्ञः ॥

Also जातकाभरण

हानिर्दानं व्ययश्चापि दण्डो निर्बन्ध एव च ।
सर्वमेतद्व्ययस्थाने चिन्तनीयं प्रयत्नतः ॥

रिःफस्थानगते शुभे शुभयुते सौम्यग्रहालोकिते
तन्नाथे विबलेऽरिनीचगृहगे वित्तव्ययाभावभाक् ।

रिःफस्थे विबले बलेन सहिते रिःफाधिपे वित्तहा
मिश्रव्योमचरान्विते तु सकलं मिश्रव्ययं देहिनाम् ॥ ७४ ॥

Sloka 74. When the planet in the 12th bhava is benefic and is associated with as well as aspected by a benefic planet, and when the lord of that bhava is weak and occupies its inimical or depression sign, the person born will not have to spend his wealth. When the planet occupying the 12th bhava is weak, but its lord is in great strength, the person concerned will dissipate his wealth. When planets of a mixed character are associated with the lord of the 12th bhava, the persons concerned will have expense of a mixed nature.

इष्टव्ययं भवति शोभनवर्गयाते दुष्टव्ययं विबलखेटयुतेक्षिते वा ।
यत्कारकग्रचरवर्गजनादनर्थं जातः समेति बलहीनदशापहारे ॥७५॥

Sloka 75. If the lord of the 12th bhava occupy benefic Vargas, all outlay of money will be on approved legitimate objects. The outlay will be questionable and bad when the lord of the 12th bhava is in conjunction with or aspected by a weak planet. The person concerned is liable to suffer evil from that class of persons, whose karaka the weak planet in question represents, during its dasa and apahara.

क्रूरग्रहे बलवति व्ययगेऽरिनाश-
स्थानाधिपे कृपिधनस्थितिनाशकः स्यात् ।
रिःफे चतुर्ष्पदभे सहवनखेटेन
खेटेन सर्वपशुभृत्यविनाशमेति ॥ ७६ ॥

Sloka 76. "When a malefic planet owning the 6th or the 8th bhava occupies the 12th bhava in strength,

the person born will lose his status in regard to agriculture and monetary transactions. When the 12th bhava being a quadruped or a biped sign (*vide* Adhyaya 1, sloka 16) is occupied by a planet of a quadruped or biped character (*vide* Adhyaya 2, sloka 12), the person concerned will suffer the total loss of all servants and cattle.

विप्रादिखेचरयुते सति विप्रमुख्यैः
स्त्रीवर्गतस्तु तरुणीखचरेण युक्ते ।
रिःफे नरग्रहयुते रिपुणा सुहृद्भे
जातः सुहृज्जनवशाद्धननाशमेति ॥ ७७ ॥

Sloka 77. A person will have his wealth consumed by people of the Brahmana and other castes according as the planets in the 12th bhava represent these. If female planets be in that bhava, it is through females that his wealth will go out; if male planets be in the bhava, loss of wealth will be brought about by an enemy. If the bhava in question be owned by a friendly planet, the person concerned will have to lay his money out on account of his friends.

त्यागी शुभग्रहयुते कृषिकश्च धर्मी
पापेऽवसानगृहगे तु विवादशीलः ।
नेत्रामयः पवनकृच्चपलोटनः स्या-
द्व्ययस्वमित्रभवने तु परोपकारी ॥ ७८ ॥

Sloka 78. If the 12th bhava be occupied by a benefic planet, the person born will be liberal, virtuous and engaged in agriculture. If a malefic planet be in that bhava, the person concerned will be captious, suffering from eye-disease, flatulent, restless and roving. If

शुक्रे वा रविनन्दने हिमकरे रन्ध्रत्रिकोणस्थिते
तद्गेहे शिथिलीभवेन्नृपतनं जातस्य केत्वन्विते ।
निद्रास्त्रीकृकलासगौलिपतनं पापान्विते भार्गवे
भौमे कच्छपदर्शनं बुधयुते जातः श्वदष्टो भवेत् ॥ ८२ ॥

Sloka 82. When Venus, Saturn or the Moon occupies a Trikona position in respect to the 8th bhava and when the house representing the bhava occupied has Ketu in it, the person born will easily become liable to the misfortune called नपतन (Narapatana, *i. e.*, a sleeping man falling on him which is regarded as a dire portent). If Venus in the position above referred to be associated with a malefic planet, the portent may be the fall of a sleeping woman or a chameleon lizard on the person concerned. If Mars be so associated, the portent may take the form of the presence of a tortoise in the house. If Mercury combine with Mars in the position indicated, the person born may be bit by a dog and suffer from the rabies.

NOTES.

The above meaning is but tentative. V. S.

मन्दाहिध्वजसंयुते तु निधनस्थानाधिपेनान्विते
रिःफे दुर्गतिमेति पशुपतिना दृष्टेऽथवा मानवः ।
जातो याति परं पदं सुरगुरौ लग्ने भृगौ कामगे
कन्यास्थे रजनीकरे यदि धनुर्लग्ने च मेषांशके ॥ ८३ ॥

Sloka 83. If the 12th bhava, with Saturn and Rahu or Ketu in it, is occupied by the lord of the 8th bhava or aspected by the lord of the 6th, the person born goes to hell. If Jupiter be in the Lagna, identical with Dhanus and with the Mesha Navamsa rising,

Venus occupy the 7th, and the Moon the sign Kanya, the person born under this yoga reaches the seat of the highest happiness at last.

दुःस्थे दुष्टगृहाधिपे बलयुते तद्भावपुष्टिं वदेद्
आयुःस्थानपतौ तु यत्र विबले तद्भावनाशं तथा ।
लग्नेशः शुभखेटवीक्षितयुतो यद्भावयातो बली
तद्भावस्य शुभं करोति विपुलं नीचारिगस्त्वन्यथा ॥ ८४ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
पञ्चदशोऽध्यायः ॥

Sloka 84. If a planet owning a malefic house occupy a दुःस्थान (Dustthana) in strength, the bhava represented by the malefic house is said to be advanced. But if the lord of the 8th bhava be weak in any sign, the bhava represented by that sign is said to be impaired. If the lord of the Lagna occupied or aspected by a benefic planet occupy any bhava in strength, that bhava *receives much benefit therefrom. The case is different* when the lord of the Lagna is in depression or in an inimical house.

Thus ends etc.

जातकपारिजाते षोडशोऽध्यायः

॥ स्त्रीजातकाध्यायः ॥

Adhyaya XVI.

FEMALE HOROSCOPE.

श्रीबलारोग्यसन्तानविद्याकीर्तिविवर्द्धनम् ।
तिथिभग्रहसंयुक्तं जातकं ब्रूमहे वयम् ॥ १ ॥

Sloka 1. We are now going to treat of the female horoscope with its characteristic lunation, Rasis and planets, because it is a means of promoting prosperity, power, health, offspring, knowledge and fame.

अर्थार्जने सहायः पुरुषाणामापदर्णवे पोतः ।
यात्राकाले मन्त्री जातकमपहाय नास्त्यपरः ॥ २ ॥

Sloka 2. There is nothing in the world like a horoscope to help men in the acquisition of wealth, to save them like a boat in a sea of troubles and to serve them as a guide in their journeys.

NOTES.

The object of this sloka in this Adhyaya is only to show that it is the स्त्रीजातक (Sthri Jataka) that (is alluded to by the word जातक in the sloka and which) helps or guides the husband in the sea of troubles.

श्रीमज्जातकपत्रिका परहितव्योमाधिवासस्फुटैः
पञ्चाङ्गद्युचराष्टवर्गसहितस्थानादिषड्वीर्यजैः ।
आयुर्गोचरयोगभावजफलैः सार्द्धं दशाचक्रजैः
दीर्घायुःसुतभर्तृसौख्यविपुलश्रीकीर्तिदा लिख्यते ॥ ३ ॥

Sloka 3. The female horoscope is to be written in a fine neat sheet of paper with correct planetary tables serviceable for reference and exhibiting the almanac (of the day of birth in question). It is to show also the Ashtakavargas (Adhyaya 10) of planets, their positional and other six-fold strength (षड्बल-Shadbala), the length of life of the person concerned, the गोचरफल (Gocharaphala) *i.e.* the effects of the progress of planets in their orbits, the योगफल (Yogaphala, Adhyaya 7) and the भावफल (Bhavaphala, Adhyayas 11-15). The horoscope should give at the same time the Dasa Tables mentioning the number of children destined to live to a great age, the happiness of the husband, the great prosperity and fame which the whole family is to enjoy.

स्त्रीणां जन्मफलं नृयोग्यमुदितं यत्तत्पतौ योजयेत्
तासां देहशुभाशुभं हिमकराल्लग्नाच्च वीर्याधिकात् ।
भर्तृणामशुभं शुभं मदगृहात् छिद्राच्च तेषां मृतिः
सौम्यासौम्यबलाबलेन सकलं सञ्चिन्त्य सर्वं वदेत् ॥ ४ ॥

Sloka 4. Whatever effect may accrue from the horoscopes of females that is applicable only to men, should be ascribed to the husband. The good and evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place from the Lagna or the Moon that all that is worthy or unworthy in the husbands should be ascertained, and the death of the husbands is foretold through the 8th bhava (from the Lagna or the Moon). All this should be well weighed by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

NOTES.

cf. फलदीपिका

यद्यत्पुंभवनं क्षमं तदखिलं स्त्रीणां प्रिये वा वदेत्
माङ्गल्यं निधनात् सुतांश्च नवमाल्लग्नात्तनोश्चारुताम् ।
भर्तारं शुभगत्वमस्तभवनात्सङ्गं सतीत्वं सुखात्
सन्तस्तेषु शुभप्रदास्त्वशुभदाः क्रूरास्तदीशं विना ॥

Whatever effect may accrue from the horoscope of a female that is applicable only to men should be ascribed to the husband. Her prosperity and happiness has to be deduced from the 8th house (from the Lagna or the Moon whichever is strong). Children should be declared through the 9th house and matters relating to her appearance, beauty, etc. should be determined from the Lagna. It is from the 7th place that her welfare and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results, while malefics in the above houses are productive of evil unless they happen to own the houses in which case the effect will be good.

स्त्रीणां जन्मनि लग्नशीतकरयोर्मध्ये बलीयस्त्वतः
संपद्रूपबलानि तन्नवमतः पुत्रायवृद्धिं वदेत् ।
सौमङ्गल्यमनिष्टमष्टमगृहाद्भर्तृश्रियं सप्तमात्
केचिद्भर्तृशुभाशुभं शुभगृहादिच्छन्ति होराविदः ॥ ५ ॥

Sloka 5. Of the Lagna and the Moon, find which is the stronger. It is with reference to this that the luck, beauty and strength of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; husband's fortune from the 7th. Some astrologers opine that the well-being or the reverse of the husband can be determined from the 9th bhava.

वैधव्यं निधनेन लग्नभवनात्तेजोयशःसंपदः
पुत्रं पञ्चमभावतः पतिसुखं कामेन केचिद्विदुः ।
प्रव्रज्यामपि योषितामतिसुखं धर्मोपयातग्रहैः
शेषं भावजयोगजन्यमखिलं नारीनराणां समम् ॥ ६ ॥

Sloka 6. Some hold that widowhood is found out through the 8th bhava ; beauty, fame and fortune through the Lagna ; the son through the 5th ; wedded happiness with the husband through the 7th, asceticism as well as the exceeding tranquillity of women through the planets occupying the 9th bhava All else whether due to the bhavas or yogas are the same in regard to both men and women.

युग्मे लग्ननिशाकरौ यदि वरस्त्रीरूपशीलान्विता
सौम्यालोकितसंयुतौ गुणवती साध्वी च संपद्युता ।
ओजर्क्षे पुरुषाकृतिश्च चपला पुंचेष्टिता पापिनी
पापव्योमचरेण वीक्षितयुतौ जाता दुराचारिणी ॥ ७ ॥

Sloka 7. If the Lagna and the Moon be in an even sign, the female born will have the form and characteristics of the best of her sex. If they be aspected by or associated with a benefic planet, she will possess excellent qualities, of steadfast virtue and prosperous. If the sign occupied by them be an odd one, she would be masculine in form, fickle-minded, masculine in her bearing and sinful ; and if they be aspected by or associated with malefic planets, she will be profligate.

NOTES.

फलदीपिका

'उदयहिमकरौ द्वौ युग्मगौ सौम्यदृष्टौ
सुतनयपतिभूषा संपदुत्कृष्टशीला ।

ओजर्क्षगौ दृष्टौ चौजगौ पुंस्वभावा
कुटिलमतिरवश्या भर्तृघ्ना दरिद्रा ॥

If both the ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well-ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable and cruel beyond measure to her husband; and she will be poor.

लग्नेन्दू विषमर्क्षगौ शुभयुतौ सौम्यग्रहालोकितौ
नारी मिश्रगुणाकृतिस्थितिगतिप्रज्ञावती जायते ।
युग्मागारगतौ तु पापसहितौ पापेक्षितौ वा तथा
तद्राशीशयुतेक्षकग्रहबलादाहुः समस्तं विदः ॥ ८ ॥

Sloka 8. If, in an odd sign, both the Lagna and the Moon be associated with or aspected by a benefic planet, the qualities, the aspect, the position, the gait and the intelligence of the female born will be of a mixed kind; but if, in an even sign, both the Lagna and the Moon be associated with or aspected by a malefic planet, the character of the female born, say the wise astrologers, will be shaped wholly by the influence of the planet associated with or aspecting the lord of the even sign under reference.

ओजे विलग्ने पुरुषैर्ग्रहैर्बलान्वितैश्चन्द्रबुधासुरेज्यैः ।
सामान्यशक्तौ सति सूर्यपुत्रे जाताश्रितास्या बहवो धवाः स्युः ॥

Sloka 9. When the Lagna is in an odd sign; when the masculine planets predominate in strength; when the Moon, Mercury and Venus are strong and when Saturn has ordinary strength, the female born will be a dependant and her husbands will be many.

युग्मे विलग्ने कुजसौम्यजीवशुक्रैर्बलिष्ठैः खलु जातकान्या ।
विख्यातनाम्नी सकलार्थतत्त्वबुद्धिप्रसिद्धा भवतीह साध्वी ॥

Sloka 10. When the Lagna is in an even sign, and when Mars, Mercury, Jupiter and Venus have the greatest strength; the female born will be virtuous and become widely celebrated for her conspicuous ability to understand the intrinsic qualities of all things.

सौरे मध्यबले बलेन रहितैः शीतांशुशुक्रेन्दुजैः
शेषैर्वीर्यसमन्वितैः पुरुषिणी यद्योजराश्युद्गमा ।
जीवारास्फुजिदैन्दवेषु बलिषु प्राग्लग्नराशौ समे
विख्याताखिलशास्त्रयुक्तिकुशला स्त्री ब्रह्मवादिन्यपि ॥ ११ ॥

Sloka 11. When Saturn has but medium strength; when the Moon, Venus and Mercury are weak; and when the remaining planets are possessed of real strength, the female that is born in an odd Lagna will associate with many men. When Jupiter, Mars, Mercury and Venus are strong, and when the rising sign is an even one, the woman born will become celebrated for her knowledge of every science developing ultimately into an expounder of the scriptures.

NOTES.

This sloka is from Brihat Jataka.

॥ त्रिंशांशफलम् ॥

लग्ने भौमगृहे गते शशिनि वा वीर्याधिके भूसुत-
त्रिंशांशप्रभवाऽबला यदि दुराचाररयुक्ता भवेत् ।
प्रेष्या भानुसुतांशके गुणवती साध्वी च जीवांशके
सौम्यांशे मलिनी सितांशजवधू जारप्रताचारिणी ॥ १२ ॥

Sloka 12. When the Lagna or the Moon, whichever of them is stronger, is in a Rasi belonging to Mars, the *female born in a Trimsamsa of Mars will be ill-*behaved; she will be a menial or slave if born in a Trimsamsa of Saturn; worthy and virtuous if in that of Jupiter; depraved if born in that of Mercury; addicted to a paramour if the Trimsamsa of birth be that of Venus.

cf. फलदीपिका

चन्द्रे भौमगृहे कुजादिकथितत्रिंशांशकेषु क्रमात्
दुष्टा दास्यसती सुशीलविमला मायाविनी दूषणी ।
शुक्रर्क्षे बहुदूषणान्यपतिगा पूज्या सुधीर्विश्रुता
ज्ञर्क्षे छद्मवती नपुंसकसमा साध्वी गुणाढ्योत्सुका ॥
स्वच्छन्दा भर्तृघातिन्यतिमहितगुणा शिल्पिनी साधुवृत्ता
चान्द्रे जैवे गुणाढ्या विरतिरतिगुणा ज्ञातशिल्पातिसाध्वी ।
मान्दे दास्यन्यसक्ताश्रितपतिरसती निष्प्रजार्थार्किभे स्याद्
दुर्भार्या हीनवृत्ता धरणिपतिवधूः पुंविचेष्टान्यसक्ता ॥

लग्ने भार्गवराशिगे कलहकृद् दुष्टा कुजस्यांशके
साध्वी पुत्रवती पुरन्दरगुरोरंशे पुनर्भूः शनेः ।
सौम्यस्यांशसमुद्भवाऽखिलकलासङ्गीतवाद्यप्रिया
शुक्रांशे भुवि वल्लभा च सुभगा लोकप्रिया जायते ॥ १३ ॥

Sloka 13. In a Lagna owned by Venus, a female born in a Trimsamsa of Mars will be vicious and quarrelsome; she will be chaste and a mother of many children if born in a Trimsamsa of Jupiter; remarried if in that of Saturn; she will be fond of all the arts, music—vocal and instrumental—if born in a Trimsamsa of Mercury; if the Trimsamsa of her birth be owned

by Venus, she will be fond of wise men, a favorite of her husbind, and liked by people.

त्रिंशांशेऽवनिजस्य बोधनगृहे लग्ने तु पुत्रान्विता
मन्दांशे विधवाऽथवा मृतसुता क्लीबाकृतिस्त्या सती ।
जैवे भर्तृपरा बुधस्य तरुणी विख्याततेजस्विनी
शौक्रे चारुतरांबराभरणगोवित्तप्रसिद्धा भवेत् ॥ १४ ॥

Sloka 14. When the Lagna is a sign owned by Mercury, the female born in a Trimsamsa of Mars will have sons; if born in a Trimsamsa of Saturn, she will be a widow, have her children still born, or of the form of a eunuch; if in a *Trimsamsa* of *Jupiter*, she would be chaste and devoted to her husband; if in that of Mercury, she would be virile, famous and handsome; if the Trimsamsa of birth be that of Venus, she will be conspicuous for her elegant attire, ornaments, cattle and wealth.

लग्ने चन्द्रगृहं गते बलवती क्षोणीसुतस्यांशके
जाता जारविनोदशीलरसिका पापेक्षिते शीतगौ ।
विधवा रविजस्य निर्जरगुरोरल्पायुरल्पात्मजा
बौधे शिल्पकलावती भृगुसुतत्रिंशांशके कामुका ॥ १५ ॥

Sloka 15. When the Lagna is a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be endowed with physical strength; and if the Moon be aspected by malefic planets, she will take delight in ministering to the amusements of her paramours; if the Trimsamsa be that of Saturn, she will become a widow; if the same belong to Jupiter, she will be short lived and will have few children; if of Mercury, she will be skilled in the arts;

if the Trimsamsa of birth be that of Venus, she will be lustful.

भानुक्षेत्रगते तनौ शशिनि वा भूनन्दनस्यांशके
नारी पुंप्रकृतिस्थिता च कुलटा मन्दांशके दुःखिता ।
जीवांशे नृपवल्लभा गुणवती सौम्यस्य पुंचेष्टिता
दुष्टा चासुरवन्दितस्य कुपतिस्नेहान्विता रोगिणी ॥ १६ ॥

Sloka 16. When the Lagna or the Moon happens to be in a sign owned by the Sun, and the Trimsamsa of birth that of Mars, the female born will have a masculine disposition. If the Trimsamsa belong to Saturn, she will be unchaste and unhappy; if to Jupiter, she will be the beloved of a royal husband and endowed with good qualities; if the same belong to Mercury, she would be masculine in her ways and vicious; and lastly if born in a Trimsamsa of Venus, she will be attached to an unworthy husband and will suffer from diseases.

वागीशस्य गृहोदये वसुमतीपुत्रस्य भागोद्भवा
विख्याता परिवारिणी रविसुतस्यांशे दरिद्रा भवेत् ।
जीवांशे धनवस्त्रभूषणवती सौम्यस्य संपूजिता
साध्वी दानवमन्त्रिणः सुतवती सद्वस्त्रभूषान्विता ॥ १७ ॥

Sloka 17. When the rising sign is owned by Jupiter, the female born in the Trimsamsa of Mars will be renowned and have a following; she will be indigent if born in the Trimsamsa of Saturn, if the Trimsamsa of birth be Jupiter's, she will have an abundance of wealth, clothing and ornaments, if she be born in that of Mercury, she will be virtuous and highly respected, if in that of Venus, she will possess children, good clothing and ornaments.

लग्ने मन्दगृहे बलिन्यवनिजत्रिंशांशके शोकिनी
मन्दांशे सति दुर्भगा निजकुलाचारानुरक्ता गुरोः ।
सर्वज्ञा कुलटा बुधांशजनिता शुक्रस्य वन्ध्या सती
लग्नेन्दुस्फुटयोगतस्तु सकलं त्रिंशांशजं वा वदेत् ॥ १८ ॥

Sloka 18. When the rising sign belongs to Saturn and is strong, the female born in a Trimsamsa of Mars will be distressed; if her birth be in a Trimsamsa of Saturn, she will be disliked by her husband; if in that of Jupiter, she will strictly adhere to the customs or usage of her family; if in Mercury's, she will know all things but unchaste; if in a Trimsamsa of Venus, she will be barren and profligate; the effects due to Trimsamsa should be announced after correctly weighing the influence of the Lagna and the Moon.

आग्नेयैर्विधवास्तराशिसहितैर्मिश्रैः पुनर्भूर्भवेत्
क्रूरे हीनबलेऽस्तगे स्वपतिना सौम्येक्षिते मोदिता ।
अन्योन्यांशकयोः सितावनिजयोरन्यप्रसक्ताङ्गना
द्यूने वा यदि शीतरश्मिसहितौ भर्तुस्तदानुज्ञया ॥ १९ ॥

Sloka 19. When malefic planets occupy the 7th bhava, the female born will become a widow; if the planets in the 7th bhava be of a mixed sort, she will remarry; if there be in the 7th bhava a weak malefic planet aspected by a benefic one, the female born will be put away by her husband, if Venus and Mars occupy each other's Navamsa, the woman will be addicted to other men; if these two planets be associated with the Moon in the 7th bhava, she will associate with other men at the instance of her own husband.

NOTES.

This sloka is taken from Brihat Jataka.

Cf. Slokas 30 and 31, *infra*. Also *cf.* जातकाभरण

अन्योन्यांशावस्थितौ भौमशुक्रौ स्यातां कान्तासङ्गतान्येन नूनम् ।
चन्द्रोपेतौ शुक्रवक्रौ स्मरस्थावाज्ञैयाख्यात्स्वामिनश्चामनन्ति ॥

For the *first pada*, *cf.* फलदीपिका

आग्नेयैर्मदनस्थितैश्च विधवा मिश्रैः पुनर्भूर्भवेत् ॥

स्वैरिणी या पतिं त्यक्त्वा सवर्णं कामतः श्रयेत् ।
अक्षतं च प्रजाद्वारं पुनर्भूः संस्कृता पुनः ॥ २० ॥

Sloka 20. A female is styled wanton when she forsakes her husband and resorts to another of her caste from lust. A woman is said to be remarried when, her organ of generation being unbroken, she is taken (anew) as a wife another time with the proper matrimonial rites.

सौरारर्क्षे लग्ने सेन्दुशुक्रे मात्रा सार्द्धं पुंश्चली पापदृष्टे ।
कौजेऽस्तांशे सौरिणा व्याधियोनिश्चारुश्रोणी वल्लभा सद्ग्रहांशे ॥२१॥

Sloka 21. When a sign of Saturn or Mars is the Lagna and the Moon or Venus (according as the birth is by night or day) aspected by a malefic planet occupies it, the female born in the yoga will lead an unchaste life with the mother; when the setting Navamsa belongs to Mars and is aspected by Saturn, she will have a diseased womb, If the Navamsa under reference belongs to a benefic planet, she will have handsome hips and be much liked by her husband

NOTES.

This sloka is from Brihat Jataka.

Cf. जातकाभरण

लग्ने सितेन्दू कुजमन्दभस्थौ क्रूरसितौ सान्यरता जनन्या ।
अरे कुजे सार्किसुतेन दृष्टे विनष्टयोनिश्च शुभाशुभांशे ॥

गुणाकर

मन्दारभे तनुगते ससितोडुनाथे मात्रा सहैव कुलटा खलखेटदृष्टे ।
कौजेंशके मदगते शनिवीक्षिते च रुग्योनिरुत्तमदृशा सुभगा शुभांशे ॥

Also सारावली

सौरारगृहे तद्वच्छशिनि सशुके विलग्नगे जाता ।
मात्रा साकं कुलटा क्रूरग्रहवीक्षिते भवति ॥
द्यूने तु कुजनवांशे शशिना दृष्टे सरोगयोनिः स्त्री ।
सद्ग्रहभागे चारुश्रोणी पतिवल्लभा भवति ॥

Mother is indicated by Venus in day-births and by the Moon in night-births (Chapter III—15 *suprà*). Lagna must be one of Aries, Scorpio, Capricorn and Aquarius; Venus or the Moon as the case may be should occupy the Lagna and be aspected by a malefic planet. The female owning this nativity becomes Immoral along with the mother. If a Navamsa of Mars be setting and be aspected by Saturn, she suffers from diseased organs. If the Descendant be in a शुभग्रहनवांश (Subhagrahanavamsa) or be occupied by benefics, or the ruler is aspected by benefics or in शुभांश (Subhamsa), she is loved by her husband.

The first पाद (Pada) of the sloka has been interpreted by Bhattotpala thus: "When a sign of Saturn or Mars is the Lagna and the Moon and Venus aspected (*both of them*) by a malefic planet occupy it." This is not acceptable.

बलहीनेऽस्तगे पापे सौम्यग्रहनिरीक्षिते ।
पत्या विसृज्यते नारी नीचारिस्थे च वैरिणी ॥ ३२ ॥

Sloka 32. When a weak malefic planet occupies the 7th and is aspected by a benefic one, the female concerned wil be put away by her husband (*Cf.* sloka 30 *infra*), if the malefic planet in the 7th bhava be depressed or in an inimical house, she will be at variance with her husband.

cf. कल्याणवर्मा

मन्दकुजयोर्गृहेंशे लग्नेन्दू भृगुरपि च पुंश्चलीविहिता ॥

उत्सृष्टा मदनस्थिते दिनकरे शत्रुग्रहालोकिते
विश्वस्तावनिजे वधूरमणयोरन्योन्यवैरं तु वा ।
सौम्यासौम्ययुते कलत्रभवने जाता पुनर्भूः शनौ
कामस्थे रिपुवीक्षिते स्वविधवा जाता जरां गच्छति ॥ २३ ॥

Sloka 23. If the Sun occupying the 7th bhava be aspected by inimical planets, the female born will be cast away; if Mars occupy a similar position, she will become a widow or her husband and herself will become mutually embittered; when good and bad planets occupy the 7th bhava, the female concerned will remarry; when Saturn in the 7th bhava is aspected by an inimical planet, she will attain to a good old age and yet have her husband alive.

cf. बृहज्जातक

उत्सृष्टा रविणा कुजेन विधवा बाल्येऽस्तराशिस्थिते
कन्यैवाशुभवीक्षितेऽर्कतनये द्यूने जरां गच्छति ॥

Also जातकाभरण

सप्तमे दिनपतौ पतिमुक्ता क्षोणिजे च विधवा खलु बाल्ये ।
पापखेचरविलोकनयाते मन्दगे च युवतिर्जरती स्यात् ॥

पापर्क्षे मदनस्थिते शनियुते वैधव्यमेत्यङ्गना
जारासक्तविलासिनी सितकुजावन्योन्यराश्यंशगौ ।
चन्द्रे कामगृहं गते तु पतिना सार्द्धं दुराचारिणी
मन्दारर्क्षविलग्नगौ शशिसितौ वन्ध्या सुतस्थे खले ॥ २४ ॥

Sloka 24. When a malefic sign representing the 7th bhava is occupied by Saturn the female will become afflicted with widowhood. If Venus and Mars occupy each other's Rasi or Amsa, she will be a coquette and addicted to a paramour. (*Cf.* sloka 19, *supra.*) If the Moon be in the 7th bhava, she will lead a depraved life

along with her husband. If the Moon and Venus occupy the 1st bhava identical with a sign owned by Saturn or Mars and if a malefic planet be in the 5th bhava, the female concerned will be barren.

NOTES

cf. गर्गजातक quoted in होरारत्न.

अन्योन्यांशे सितारौ चेज्जारासक्ता भवेद्वधूः ।
तथैव सप्तमे चन्द्रे दुःखरी पतिना सह ॥
मन्दारर्क्षे विलग्नस्थौ शशिशुक्रौ यदा तदा ।
वन्ध्या भवति सा नारी पञ्चमे पापसंयुते ॥

कलत्रराश्यंशगते महीजे मन्देक्षिते दुर्भगमेति कन्या ।
शुक्रांशगे सौम्यदृशा समेते कलत्रराशौ पतिवल्लभा स्यात् २५

Sloka 25. When Mars occupies a Navamsa belonging to the Rasi of the 7th bhava and is aspected by Saturn, the female born will have the bad luck to be disliked by the husband. But when Mars is occupying a Navamsa of Venus in the Rasi representing the 7th bhava and is aspected by a benefic planet, she will be the favorite of her husband.

भौमागारविलग्नगौ शशिसितौ नारी पतिद्वेषिणी
चन्द्रज्ञौ परतत्त्ववादचतुरा भौमेन्दुजौ भोगिनी ।
चन्द्रज्ञासुरवन्दिता यदि सुखद्रव्यान्विता लग्नगा
वागीशो यदि लग्नगः सुतनया प्रज्ञाविभूषान्विता ॥ २६ ॥

Sloka 26. If the Moon and Venus be in a sign of Mars identical with the Lagna, the female born will have an aversion to her husband; if the Moon and Mercury be in the position described above, she will be skilled in the discussion of the highest truths; if Mars and Mercury be in the Lagna adverted to, she will be

voluptuous; if the Moon, Mercury and Venus combine in the Lagna under reference, she will possess every comfort; if Jupiter be in the Lagna aforesaid, she will bear good sons, be intelligent and have ornaments.

तुङ्गस्था गगनाटनाः शुभकरा रन्ध्रे सपापे वधू-
वैधव्यं समुपैति पापभवने पापग्रहालोकिते ।
रन्ध्रेशांशपतौ खले च विधवा निःसंशयं भामिनी
सौम्ये रन्ध्रगतैः समेति तरुणी प्रागेव मृत्युं पतेः ॥ २७ ॥

Sloka 27. If the benefic planets be in their exaltation, but the 8th bhava containing a malefic planet be represented by a malefic sign and aspected by a malefic planet at the same time, the female born in the yoga will be afflicted with widowhood, when the lord of the Navamsa occupied by the owner of the 8th bhava is also malefic, the woman concerned will without doubt become a widow; if several benefic planets be in the 8th bhava, the female will die prior to her husband in the prime of her life.

भाग्यस्थाः शुभखेचराः स्मरगते पापेऽष्टमस्थेऽथवा
भर्तृश्रीबहुपुत्रसौख्यविभवैः सार्द्धं चिरं जीवति ।
क्रूरैर्बन्धुगृहोपगैर्बहुसुतप्राप्ता भवत्यङ्गना
चापे वा कटकोदये पतिसुतप्राप्त्या दरिद्रान्विता ॥ २८ ॥

Sloka 28. When benefic planets occupy the 9th bhava and there is a malefic planet in the 7th or the 8th, the female born will live long with her husband, affluence, a numerous progeny and the accessories of comfort and happiness, if malefic planets be in the 4th bhava, the woman concerned will have many children, if Dhanus or Kataka be the Lagna in the latter case, she

will become poor and distressed by bearing many children to her husband.

NOTES.

cf. चन्द्राभरणहोरा (by यवनाचार्य).

भाग्यस्थाने स्थिते सौम्ये सपापेऽस्तेऽष्टमेऽपि वा ।
भर्तुः पुत्रसुखैः सार्धं दीर्घकालं च जीवति ॥
चतुष्कर्कटकीलग्ने भर्तुः पुत्रादिदुःखदा ।

3rd पाद (Pada). According to Mantreswara the effect of malefics occupying the 4th house is to make the female unchaste.

Cf. फलदीपिका

सुखे पापैर्युक्ते भवति कुलटा ॥

गोसिंहालिचधूदये सुतगते चन्द्रेऽल्पपुत्रान्विता
पापैरष्टमोदयाष्टमगतैर्दारिद्र्यशोकाकुला ।
सौम्यासौम्ययुतैश्च मिश्रफलिनी सौम्यैः शुभश्रीयुता
पुत्रेशेऽरिगते तनौ रिपुपतौ शस्त्रेण मृत्युर्भवेत् ॥ २९ ॥

Sloka 29. When Vrishabha, Simha, Vrischika or Kanya is the Lagna and the Moon is in the 5th bhava, the female born will have few sons (*Cf.* sloka 43 *infra*); if malefic planets occupy the 9th place from the 8th bhava or the 8th from the Lagna, she will be afflicted with poverty and sorrow; when the above places are occupied by benefic as well as malefic planets, she will have good and evil for her lot; if those places be occupied exclusively by benefic planets, she will be blessed with prosperity and good fortune. When the lord of the 5th bhava is in the 6th and the lord of the latter is in the Lagna, her death will be caused by a sharp weapon.

NOTES.

cf. गर्गाचार्य quoted in दैवज्ञ.

सिंहालिवृषकन्यासु चन्द्रे तिष्ठति पञ्चमे ।
अल्पापत्यं विजानीयात्पुरुषेषु तथा वदेत् ॥
लग्नान्नाष्टमभागस्थैः पापैर्दुःखफलान्विता ।
सौम्यग्रहैरसंमिश्रैः सर्वथा क्लेशमाप्नुयात् ॥
क्रूरग्रहे सुखगते बहुप्रसवमादिशेत् ।

For first पाद (Pada), *vide* sloka 43 *infra*.

क्रूरग्रहैरस्तगतैः समस्तैर्विलग्नराशेर्विधवा भवेत् सा ।
मिश्रैः पुनर्भूरिह जातकन्या परस्युज्झिता हीनबलैरसद्भिः ॥३०॥

Sloka 30. If all the malefic planets be in the 7th bhava from the Lagna, the female born will become a widow, if the planets in the 7th bhava be mixed, the female concerned will remarry; if malefic planets occupying the 7th bhava be weak, she would be repudiated by her husband.

NOTES.

Vide sloka 19 *supra*.

स्त्रीजन्मलग्नान्मदगे शशाङ्के शुक्रारयुक्ते यदि जातकन्या ।
सा पत्यनुज्ञापरगामिनी स्यात्सौरारभांशोपगते तथैव ॥ ३१ ॥

Sloka 31. When the Moon occupies the 7th bhava from the Lagna in conjunction with Venus and Mars, the female born will associate with another man at the instance of her husband. The same effect follows when the Moon occupies in the 7th bhava a Navamsa owned by Saturn or Mars. (*Vide* sloka 19, *supra*)

सौरारभांशोपगतग्रहेषु शुक्रेन्दुयुक्तेष्वशुभेक्षितेषु ।
जाता कुलाचारगुणैर्विहीना माता च सार्क व्यभिचारिणी स्यात् ३२

Sloka 32. When planets in the Rasis or Amsas of Saturn and Mars are aspected by malefics and are

associated with Venus (if the birth be in the day time) or the Moon (if the birth be in the night), the female born will abandon the traditional virtue of her caste, taking to harlotry in company with her mother.

NOTES.

This sloka should be read along with III—15 *supra*. According to the latter, Venus and the Moon respectively play the role of mother during the day and night.

Cf. also sloka 21, *supra*.

क्षितितनयनवांशे लग्नतः सप्तमस्थे
दिनकरबुधदृष्टे व्याधियोनिः प्रजाता ।
शुभकरनवभागे सप्तमस्थानसंस्थे
सुभगसुतवती सा चान्यथा दुर्भगा स्यात् ॥ ३३ ॥

Sloka 33. When a Navamsa of Mars occupying the 7th place from the Lagna is aspected by the Sun and Mercury, the female born will have a diseased womb (*Cf.* sloka 21, *supra*), but when the Navamsa under reference belongs to a benefic planet, the female concerned will be much liked by her husband and blessed with children, else she will become an object of aversion to her husband

कामासक्तमनास्विनी च विधवा पापद्वये सप्तमे
पश्चात्स्वामिवधं करोति कुलटा पापत्रये चास्तगे ।
राजामात्यवराङ्गना यदि शुभे कामं गते कन्यका
मारस्थे तु शुभत्रये गुणवती राज्ञी भवेद्भूपतेः ॥ ३४ ॥

Sloka 34. If the malefic planets occupying the 7th bhava be two, the female born will be lustfully inclined and become a widow, if they be three, she will be unchaste and ultimately do away with her husband; when a benefic planet is in the 7th bhava,

the female concerned will become the favourite wife of a king's minister; when there are three such planets in that bhava, she will become the queen of a ruler of the earth.

अन्योन्यांशगतौ सितार्कतनयावन्योन्यदृष्टौ तु वा
कुंभे चाष्टमभागजातवनिता कामाग्नितप्ता भवेत् ।
वैधव्यं समुपैति चन्द्रभवनात् क्रूरे मदस्थानगे
चन्द्रादस्तगृहोपगः शुभकरो राज्यास्पदं यच्छति ॥ ३५ ॥

Sloka 35. When Venus and Saturn occupy each other's Navamsa or aspect mutually, the female born in the 8th rising Navamsa of Kumbha will be afflicted with too much lust; she will become a widow when a malefic planet occupies the 7th place from the Moon; if the planet in the 7th bhava from the Moon be auspicious, the yoga will secure to her sovereign authority (a royal domain).

NOTES.

It will be seen that the 8th Navamsa of Kumbha is Vrishabha Navamsa and is owned by Venus.

cf. सारावली

शुक्रासितौ यदि परस्परभागसंस्थौ शौक्रेऽथ दृष्टिपथगावुदये घटांशे ।
स्त्रीणामतीव मदनाग्निमदः प्रवृद्धः स्त्रीभिः समं च पुरुषाकृतिभिर्लभन्ते ॥

Also जातकाभरण

अन्योन्यभागेक्षणगौ सितार्की यद्वा सितर्क्षे तनुगे घटांशे ।
कन्दर्पशान्तिं कुरुते नितान्तं नारी नराकारकराङ्गनाभिः ॥

Also वृद्धजातक

दृक्संस्थावसितसितौ परस्परांशे शौक्रे वा यदि घटराशिसंभवोंऽशः ।
स्त्रीभिः स्त्रीमदनविषानलं प्रदीप्तं संशान्तिं नयति नराकृतिस्थिताभिः ॥

स्त्रीजन्मलग्ने शशिशुक्रयुक्ते कोपान्विता सा सुखभागिनी स्यात् ।
सर्वत्र चन्द्रे सति तत्र जाता सुखान्विता वीतरतिः प्रिया स्यात् ॥

प्रव्रज्यामाप्नोति-तदा नवमे ग्रहसंभवे नैव ॥
बलिभिर्बुधगुरुशुक्रैः शशाङ्कसहितैर्विलग्नगे शशिभे ।
स्त्री ब्रह्मवादिनी स्यादनेकशास्त्रेषु कुशला च ॥

Also see next sloka.

पापेऽस्ते नवमगतग्रहस्य तुल्यां प्रव्रज्यां युवतिरुपैत्यसंशयेन ।
उद्वाहे वरणविधौ प्रदानकाले चिन्तायामपि सकलं विधेयमेतत् ॥

Sloka 41. When a malefic planet is in the 7th bhava, the woman concerned will without doubt devote herself to the asceticism answering to the planet in the 9th bhava. The yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl, the time of her gift and the time when a query is made regarding her.

NOTES.

This as well as sloka 43 have been taken from Brihat Jataka.
Any planet—whether benefic or malefic—will not bring about widowhood but will make the woman born more devoted to her husband. She will sacrifice herself for him according to the philosophical temperament denoted by the planet in the 9th house as described in Adh: XV. Sl. 15 *supra.*

An important principle is enunciated here. There must be a planet in the 9th—positive Trikona of the zodiac—to give good results at the time of marriage, betrothal, etc., or at the time of talk regarding marriage.

गुणाकर

अस्ते पापे धर्मगतग्रहोक्तां प्रव्रज्यां स्त्री याति निःसंशयेन ।
दानोद्वाहे प्रश्नकालेषु चैवं चिन्त्यं सर्वं होरिकैरत्र युक्त्या ॥

Also सारावली

क्रूरे जामित्रगते नवमे यदि खेचरो भवति नूनम् ।
प्रव्रज्यामाप्नोति तदा नवमे ग्रहसंभवैनैव ॥

जन्मकाले विवाहे च चिन्तायां वरणे तथा ।
चिन्त्यं स्त्रीणां तु यत्प्रोक्तं घटते तत्पतिष्वपि ॥

जन्मन्युद्वाहकाले च चिन्तायां वरणे तथा ।
स्त्रीणां चिन्ता बुधेनोक्तं घटते तत्पतिष्वपि ॥ ४२ ॥

Sloka 42. The foregoing inquiry in regard to females is applicable, as is said by a wise sage, to the time of their birth, the time of their marriage, the time of query and the time of going in quest of them and may lead also to the revelation of the character of their husbands.

क्रूरेऽष्टमे विधवता निधनेश्वरांशे
यस्य स्थितो वयसि तस्य समे प्रदिष्टा ।
सत्स्वर्थगेषु मरणं स्वयमेव तस्याः
कन्यालिगोहरिषु चाल्पसुतत्वमिन्दौ ॥ ४३ ॥

Sloka 43. When the 8th bhava is occupied by a malefic planet, the woman concerned becomes a widow and the widowhood will occur at the age (period after marriage) signified by the ruler of the Navamsa occupied by the lord of the 8th house; when benefic planets occupy the 2nd house at the same time, the woman herself will die before her husband and she will have few children when the Moon is in Virgo, Scorpio, Taurus or Leo.

NOTES

The period given for each planet in the Naisargikayurdaya (*vide* V-2 *supra*) system is the period meant here when widowhood occurs.

If born with any one of the signs Virgo, Taurus, Leo and Scorpio as the Lagna and a malefic planet in the 8th bhava and a benefic planet in the 2nd bhava, she dies without undergoing widowhood and without issue.

Sloka 36. When the rising sign at the birth of a female is occupied by the Moon and Venus, she will be short-tempered and live in ease and comfort. In every case where the Lagna is occupied by the Moon, the female born generally lives in ease with no craving for carnal enjoyment and is amiable.

NOTES.

cf. सारावली quoted in होरारत्न.

क्रोधान्विता सौख्यपरा सितेन्दौ लग्नस्थिते काञ्चनसंयुता च ।
बुधे कलाढ्या सुखभावयुक्ता गुणैर्युता शुक्रगुरू तथैव ॥

शुक्रेन्दुभे रूपगुणाभिरामा कलावती जीवबुधोदये तु ।
लग्नस्थिता जीवबुधासुरेज्या जाताङ्गना सर्वगुणप्रसिद्धा ॥ ३७ ॥

Sloka 37. If a sign owned by Venus or the Moon be the Lagna at the birth of a female, she will be amiable for virtues and good looks. If the Lagna belong to Jupiter or Mercury, she will be skilled in fine arts. If Jupiter, Mercury and Venus occupy the Lagna, the female born will be renowned for the possession of every feminine excellence.

वाचस्पतौ नवमपञ्चमकेन्द्रसंस्थे
तुङ्गादिके भवति शीलसमन्विता च ।
साध्वी सुपुत्रजननी सुखिनी गुणाढ्या
नूनं कुलद्वययशस्करिणी भवेत्सा ॥ ३८ ॥

Sloka 38. When Jupiter occupies the 5th, the 9th or a Kendra bhava or is in exaltation at the birth of a female, she will be well-behaved, chaste, bearing good sons, happy and possessed of excellences; she will verily bring credit to her own and her husband's families.

यदि शुभकरदृष्टा शिल्पिनी शुद्धचित्ता
सततमिह सलज्जा चारुमूर्तिः सुपुत्रा ।
बहुधनसुखयुक्ता वल्लभे वल्लभत्वं
व्रजति शुभशतानां भाजनत्वं च होरा ॥ ३९ ॥

Sloka 39. If the Lagna at the time of birth of a female be aspected by benefic planets, she will be skilled in the arts, pure-minded, modest at all times, handsome, bearing worthy sons and have much wealth and enjoyment; she will be highly in favor with her husband and become the recipient of a thousand blessings.

चन्द्रे कर्कटकोदये च बलिभिः शुक्रज्ञजीवेन्दुभिः
नानाशास्त्रकलारसज्ञचतुरा विख्याततेजस्विनी ।
कामस्थैरथवा विलग्नभवनाद्धर्मस्थितैः खेचरैः
प्रव्रज्यामुपयाति जन्मसमये पाणिग्रहे चिन्तयेत् ॥ ४० ॥

Sloka 40. When the Moon occupies Kataka identical with the rising sign and when Venus, Mercury, Jupiter and the Moon are strong, the female born will be profoundly learned in the several sciences and arts, and renowned for her spiritual influence. When a malefic planet is in the 7th bhava, the female concerned will devote herself to asceticism corresponding to the planets if any in the 9th bhava. The yogas enumerated hitherto are to be considered in connection with the time of birth and the time of gift of a girl in marriage.

NOTES.

The reading कामस्थैरथवा is hopelessly corrupt. It ought to be something like क्रूरे मन्मथे

Cf. सारावली quoted in होरारत्न

क्रूरे यामित्रगते नवमे यदि खेचरा भवन्ति नूनम् ।

गुणाकर

कन्यासिंहालिगोषु स्थितवति शशिनि स्वल्पपुत्रा प्रदिष्टा ॥
क्रूरे मृत्युगते भवेद्विधवता यस्यांशके मृत्युपः
पाके तस्य शुभेषु चार्थभवने तस्याः स्वयं पञ्चता ॥

Also सारावली

पापेऽष्टमे तु विधवा निधनाधिपतिर्नवांशके यस्य ।
तस्य दशायां मरणं वाच्यं तस्याः शुभैर्द्वितीयस्थैः ॥
कन्यालिवृषभसिंहे शिशिरमयूखेऽल्पपुत्रा स्यात् ।
पुत्रभवने शुभयुते निरीक्षिते वा तथैव स्यात् ॥

Also जातकाभरण

वैधव्यं स्यात्पापखेटेऽष्टमस्थे रन्ध्रस्वामी संस्थितो यस्य चांशे ।
मृत्युः पाके तस्य वाच्योऽङ्गनायाः सौम्यैरर्थस्थानगैः स्यात्स्वयं हि ॥
कन्यालिगोसिंहगते शशाङ्के पङ्केरुहाक्षी खलु साल्पपुत्रा ।
पुत्रालयं चेच्छुभखेचरेन्द्रैर्दृष्टं युतं वा बहुता च येषाम् ॥

Also फलदीपिका

क्रूरेष्वायुषि भर्तृहन्त्यपि धने सन्तस्वयं स्त्रीमृतिः ॥
सुतस्थेऽलिस्त्रीगोहरिषु हिमगौ नाल्पतनया ॥

The following additional information from फलदीपिका will be found to be useful.

ज्येष्ठभ्रातरमम्बिकां च पितरं भर्तुः कनिष्ठं क्रमात्
ज्येष्ठाश्लेषमुरद्विशाख्यनिता घ्नन्तीति तज्ज्ञा विदुः ।
चित्राद्राशुजगस्वराद्रशतभिषड्मूलाग्नितिष्योद्भवा
वन्ध्या वा विधवाऽथवा मृतसुता त्यक्ता प्रियेणाथवा ॥

Astrologers declare that the (1) eldest brother, (2) mother, (3) father, and (4) youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyeshta (2) Aslesha (3) Moola and (4) Visakha. Females born under the asterisms Chitra, Ardra, Aslesha, Jyeshta, Satabhishak, Moola, Krittika and Pushya will be barren, will become widows

mothers of children that are dead, cast away by their husbands or will be without wealth.

चन्द्रास्तोदयभाग्यपाः सहशुभैः सुस्थानगा भास्वराः
पूज्या बन्धुषु पुण्यकर्मकुशला सौन्दर्यभाग्यान्विता ।
भर्तुः प्रीतिकरी सुपुत्रसहिता कल्याणशीला सती
तावद्भाति सुमङ्गली च सुतनुर्यावच्छुभाढ्योऽष्टमे ॥

If the lords of (1) the Lagna, (2) the 9th house and (3) the sign occupied by the Moon be associated with benefics and are posited in good houses and be of brilliant rays (be not be eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics (either by association or aspect).

रन्ध्रे मिश्रबले शुभाशुभखगैरालोकिते वा युते
दम्पत्योः समकालमृत्युमखिलज्योतिर्विदः संविदुः ।
एकस्थौ मदलग्नपौ च यदि वा लग्नस्थिते कामपे
कामस्थे तनुपे शुभग्रहयुते मृत्युस्तयोस्तुल्यतः ॥ ४४ ॥

Sloka 44. When the 8th bhava has strength of a mixed character owing to its being occupied or aspected by auspicious as well as inauspicious planets, the pair will die at one and the same time, say the astrologers unanimously. When the lords of the 7th bhava and the Lagna are together in one bhava or when the lord of the 7th bhava is in the Lagna and the lord of the latter occupies the 7th bhava in conjunction with an auspicious planet, the husband and the wife will die simultaneously.

सत्स्वर्गेषु स्वयमेव सा स्त्री विपद्यते तत्परिपाककाले ।
रन्ध्रस्थतन्नाथवदंशपानां दशापहारे मृतिमाहुरार्याः ॥ ४५ ॥

Sloka 45. When auspicious planets occupy the 2nd bhava, say the revered seniors, the female concerned will have her death at the time of the ripening of their Dasas and during the Antardasa and Apahara of the planet occupying the 8th bhava, its lord or the lord of the Navamsa wherein is the lord of the 8th bhava (whichever of them may have predominant strength).

सहजभवननाथे पुंग्रहे पुंग्रहर्क्षे
पुरुषखचरयुक्ते पुंग्रहालोकिते वा ।
नयनभवनकेन्द्रे कोणगे वा बलिष्ठे
बहुधनसुखवन्तं सोदरं याति जाता ॥ ४६ ॥

Sloka 46. When the lord of the 3rd bhava happens to be a male planet of predominant strength occupying a male sign identical with the 2nd, a Kendra or a Kona bhava and is aspected by or in conjunction with a male planet, the girl born will have a brother destined to enjoy much wealth and happiness.

सहोदरस्थानपलाभनाथौ विलग्नतः पञ्चमराशियातौ ।
नृपालतेजोगुणरूपवन्तं सहोदरं जातवधूः समेति ॥ ४७ ॥

Sloka 47. The girl at whose birth the lords of the 3rd and the 11th bhavas from the Lagna occupy the 5th bhava will have a brother endowed with the spirit, the virtues and the majestic mien of a ruler of men.

॥ अथ पतिलक्षणम् ॥

यस्या मन्मथमन्दिरे गतबले शून्ये खलालोकिते
सौम्यव्योमनिवासदृष्टिरहिते भर्ता नरः क्लीबो भवेत् ।
क्लीबः स्यात्परिरस्गे शशिसुते शार्किमन्दे दुर्भगा
पत्न्या वा तरुणी परे मदगृहे नित्यं प्रवासान्वितः ॥ ४८ ॥

Sloka 48. When the 7th bhava is without strength, unoccupied and aspected not by a benefic but by a malefic planet, the female born will have a contemptible wretch for her husband; when Mercury is in the 7th bhava, the husband will be impotent; if Saturn be associated with Mercury in the same bhava, the woman will be barren or loathed by her husband; when a moveable sign represents the 7th bhava, he will always be away from home.

NOTES.

*Perhaps the reading must be भर्ता भवेत् कातरः (कातर=कापुरुष).

Cf. गर्गजातक quoted in होरारत्न.

शुद्धेऽस्ते दुर्बले यस्याः पापग्रहनिरीक्षिते ।
सौम्यग्रहदृशा हीने भर्ता कापुरुषो भवेत् ॥
बुधमन्दयुतेऽस्ते च पतिः क्लीबसमो भवेत् ।
वन्ध्या वा दुर्भगा वाऽपि सा न नित्यं प्रचारिणी ॥
सप्तमे चरराशौ च तद्वीशे चरभांशके ।
भर्ता प्रवासशीलः स्यात् स्थिरगे स्वगृहे वसेत् ॥

Also जातकाभरण

शून्ये मन्मथमन्दिरे शुभखगैर्नालोकिते निर्बले
बालायाः किल नायको मुनिवरैः कापुरुष कीर्तितः ।
जामित्रे बुधमन्दयोर्यदि गृहे षण्ढो भवेन्निश्चितं
राशौ तत्र चरे विदेशनिरतो हृद्यो न विश्रम्भितः ॥

Also बृहज्जातक

शून्ये कापुरुषोऽबलेऽस्तभवने सौम्यग्रहावीक्षिते
क्लीबोऽस्ते बुधमन्दयोश्चरगृहे नित्यं प्रवासान्वितः ॥

स्वांशे भास्वति कामगे मृदुरतिक्रीडाविनोदी पतिः
चन्द्रे सौख्यमुपैति भूमितनयो जारो वधूतत्परः ।
विद्वान् चन्द्रसुते जितेन्द्रियवरो जीवे मदस्थानगे
शुक्रे कान्तवपुः सुखी च रविजे वृद्धोऽतिमूर्खो भवेत् ४९

Sloka 49. When the Sun occupies its own Navamsa in the 7th bhava, the female born will have a husband gentle and diverting by his excessive playfulness. When the Moon occupies such a position, she will be happy; when Mars is in the same position, the husband will be devoted to his wife though playing the gallant towards other women; if the planet occupying its own Navamsa in the 7th bhava be Mercury, the husband will be learned; if Jupiter be in that bhava, the female concerned will get a spouse who will have all his senses under control, if it be Venus, the husband will be handsome and voluptuous; lastly, if it be Saturn, he will be an old dolt.

NOTES.

cf. गर्गजातक quoted in होरारत्न.

अस्तेऽर्के स्वांशगे स्वर्क्षे भर्ता रतिपरो मृदुः ।
चन्द्रेऽस्ते स्वर्क्षगे स्वांशे मृदुस्मरवशः पतिः ॥
भौमेऽस्ते स्वांशके क्षेत्रे स्त्रीलोलो निर्धनः पतिः ।
सौम्येऽस्ते स्वांशके क्षेत्रे भर्ता विद्वान्भवेत् सुखी ॥
जीवेऽस्ते स्वांशके स्वर्क्षे गुणवान् विजितेन्द्रियः ।
शुक्रेऽस्ते स्वांशके क्षेत्रे कान्तासौभाग्यवान् सुखी ॥
मन्देऽस्ते स्वांशके क्षेत्रे वृद्धो मूर्खो भवेत् पतिः ।
एवं सप्तमराशिस्थैर्ग्रहैर्नृणां वदेत् फलम् ॥

स्त्रान्मार्दवाङ्गो गुणवान् प्रगल्भो जामित्रराश्यंशकजा तु याऽस्याः ।
सौरेऽस्तगे स्वांशगृहोपयाते वृद्धोऽतिमूर्खः पतिरेव तस्याः ॥ ५० ॥

Sloka 50. When a female is born in a Navamsa belonging to the Rasi of the 7th bhava, her husband will be softbodied, possessed of excellent qualities, and full of assurance. When Saturn in the 7th bhava occupies his own Amsa or Rasi, the female concerned will be wedded to an old and exceedingly dull husband.

दुःस्थौ धर्मगृहेशदेवसचिवौ भर्ता गतायुर्भवेत्
दीर्घायुर्धनवान् त्रिकोणगृहगौ केन्द्रस्थितौ वा यदि ।
विद्वान् बोधनवाहनेशसहितौ सारार्कजौ कर्षकः
स्वर्भानुध्वजसंयुतौ यदि खलः सारीश्वरश्चोरराट् ॥ ५१ ॥

Sloka 51. A female will have a decrepit husband when the lord of the 9th bhava and Jupiter happen to occupy a दुःस्थान (Dustthana) at her birth; he will be long-lived and wealthy if the two planets occupy a Trikona or a Kendra bhava. If they be associated with the lord of the 4th bhava or Mercury, the husband will be a person of learning; if they be associated with Mars or Saturn, he will be an agriculturist; if with Rahu or Ketu, a villain; if with the lord of the 6th bhava, he will become a robber-chieftain.

गौराङ्गः पतिरस्तगे दिनकरे कामी सरोपेक्षणः
चन्द्रे रूपगुणान्वितः कृशतनुर्भोगी रुगार्तो भवेत् ।
नम्रः क्रूररमोलसः पटुवचः संरक्तकान्तिः कुजे
विद्याविचगुणप्रपञ्चरसिकः सौम्ये मदस्थानगे ॥ ५२ ॥

Sloka 52. The husband will be fair-limbed, lustful and have fiery eyes when the Sun occupies the 7th bhava in a female's horoscope; if the Moon be in that bhava, the husband of the female concerned will be handsome, worthy, spare, voluptuous and troubled with ailments; if Mars be in the 7th bhava, she will have for her spouse, a man humble in appearance, delighting in cruelty, indolent, with a ready tongue and of a ruddy hue; if Mercury occupy the bhava in question, the husband will be a man of taste, amply endowed with learning, wealth and excellent qualities.

दीर्घायुर्नृपतुल्यवित्तविभवः कामी च बाल्ये गुरौ
कान्तो नित्यविनोदकेलिचतुरः काव्ये कविः क्ष्मापतिः ।
मन्दे वृद्धकलेवरोऽस्थिरतनुः पापी पतिः कामगे
राहौ वा शिखिनि स्थिते मलिनधीर्नीचोऽथवा तत्समः ५३

Sloka 53. If the planet occupying the 7th bhava be Jupiter, the husband of the female concerned will be a person blessed with long life, with wealth and power equal to a king's, and lustful in his youth; if Venus, he will be lovely, ever playful and diverting and gifted with the highest poetical faculty; if Saturn, he will be old, infirm and wicked; and lastly if Rahu or Ketu be in the 7th bhava, the husband of the female concerned will be a low, evil-minded wretch or some such person.

दिग्देशस्थितिवर्मकर्मजगुणाः पुंजातके योषितां
ये नारीजनजातके निजपतौ संयोजितास्तत्वतः ।
द्यूनांशोपगतग्रहेषु बलवत्खेटांशतुल्याः सुताः
केन्द्रे कामपतिः करोति विपुलं कल्याणकालोत्सवम् ॥५४॥
इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
स्त्रीजातकाध्यायः षोडशः ॥

Sloka 54. In this chapter on Female Horoscopy, we have given accurately with reference to husbands the same information which we gave while treating of men's horoscope regarding wives such as the regions from which they may come, their status, the protection of their virtue and the qualities evinced in their acts. The number of children will correspond to the number of Navamsas attained by the powerful among the planets occupying the 7th bhava or its Amsa. The lord of that bhava when occupying a Kendra will produce much jubilation on marriage and other festal occasions.

T' us ends &c.

जातकपारिजाते सप्तदशोऽध्यायः

॥ कालचक्रदशाध्यायः ॥

Adhyaya XVII.

KALACHAKRADASA

The (कालचक्र) kalachakra system of ayurdaya referred to already in Adhyaya 5, sloka 33, is based on the Moon's position in a नक्षत्रपाद or quarter of an asterism. For the purposes of this ayurdaya, the 27 stars from Aswini to Revati are classified into nine groups of three each, the five odd groups or triads being styled सव्य (Savya) or दक्षिण (Dakshina) and the four even ones as अपसव्य, (Apasavya) वाम (Vama) or उत्तर (Uttara). The peculiarity of a सव्य (Savya) triad is that its 12 padas (पाद) are assigned to the 12 Rasis from Mesha onwards. In an अपसव्य (Apasavya) triad, the 12 padas belong to the 12 Rasis reckoned in a reverse order from वृश्चिक to धनुस

The 12 Nakshatra padas (नक्षत्रपाद) whether of a सव्य (Savya) or of an अपसव्य (Apasavya) triad can be brought under the four triangular signs according to the Rasis to which they are severally assigned. In accordance with this classification, four kinds of परमायुस् (Paramayus) or maximum life will be shown to result (*Vide* sloka 12)

Each कालचक्रनक्षत्रपादायुस् (kalachakra nakshatrapadayus) in its entire length comprises nine mahadasas (महादशा) presided over by nine Rasis and their lords. The order in which the several Nakshatra padas get each its nine mahadasas is indicated in the mnemonic formulas for the सव्य (Savya) and अपसव्य (Apasavya) chakras respectively. These formulas are expressed by conventional letters कटपयादि (Katapayadi) referred to already in page 696. Two additional letters म and ष used in the formulas denote the numbers 11 and 12 respectively.

It appears to be an accepted canon in the kalachakra system that the maximum length of the life of any person whether born in the beginning, middle or end of a नक्षत्रपाद (nakshatra pada) should not exceed the length of the nine mahadasas (for that pada) reckoned from that at birth.

For a knowledge of the terms देह (Deha), जीव (Jeeva), मण्डूकगति (Mandukagati), मर्कटगति (Markatagati), सिंहावलोकन (Simhavalokana), the reader should refer to slokas 89—92. In connection with the terms मण्डूकगति (Manduka gati) and मर्कटगति (Marhata gati), it will be interesting to note that in a सव्यचक्र (Savya chakra), the two movements take place from Kanya to Kataka and Simha to Mithuna respectively, while in an अपसव्यचक्र (Apasavya chakra) they are invariably from Kataka to Kanya and Mithuna to Simha and these occur only in the cycles which run from Vrischika to Dhanus and *vice versa*.

A reason for this will appear when we remember that it is only by such an arrangement the order of planets in both the cycles can be made identical.

प्रणम्य परमात्मानं शिवं परमकारणम् ।
खेचारिचक्रमध्यस्थं चतुःषष्ठिकलात्मकम् ॥ १ ॥
पप्रच्छ देवदेवेशमीश्वरं सर्वमङ्गला ।
कालचक्रगतिं सर्वां विस्तराद्वद मे प्रभो ॥ २ ॥

Slokas 1–2. Bowing to Siva, the supreme soul, the prime cause of all things, standing in the centre of the planetary systems and comprehending in his omniscience the 64 branches of knowledge, the all-benign goddess Parvati asked that supreme Ruler of all Gods as follows: "Tell me, oh lord, in detail the entire course of the wheel of time कालचक्र (Kalachakra)."

ईश्वर उवाच ।

अहमादित्यरूपोऽसि चन्द्रं त्वं संप्रचक्षते ।
संयोगेन वियोगेन जगत्स्थावरजङ्गमम् ॥ ३ ॥

कालचक्रदशा-सव्य-

		देहाधिपः				
1. अश्विनी; 7. पुनर्वसुः; 13. हस्तः; 19. मूला; 25. पूर्वाभाद्रपदा.	प्रथमपादः	कुजः	मे— 1 मेषकुज— 7	वृ— 2 वृषभशुक्र— 16	मि— 3 मिथुनबुध— 9	क— 4 कर्कचन्द्र— 21
	द्वितीयपादः	शनिः	म— 10 मकरशनि— 4	कु— 11 कुंभशनि— 4	मी— 12 मीनगुरु— 10	वृ— 8 वृश्चिककुज— 7
	तृतीयपादः	शुक्रः	वृ— 2 वृषभशुक्र— 16	मे— 1 मेषकुज— 7	मी— 12 मीनगुरु— 10	कु— 11 कुंभशनि— 4
	चतुर्थपादः	चन्द्रः	क— 4 कर्कचन्द्र— 21	सिं— 5 सिंहरवि— 5	क— 6 कन्याबुध— 9	तु— 7 तुलाशुक्र— 16
2. भरणी; 8. पुष्यः; 14. चित्रा; 20. पूर्वाषाढा; 26. उत्तराभाद्रपदा.	प्रथमपादः	कुजः	वृ— 8 वृश्चिककुज— 7	तु— 7 तुलाशुक्र— 16	क— 6 कन्याबुध— 9	क— 4 कर्कचन्द्र— 21
	द्वितीयपादः	शनिः	कुं— 11 कुंभशनि— 4	म— 10 मकरशनि— 4	ध— 9 धनुर्गुरु— 10	मे— 1 मेषकुज— 7
	तृतीयपादः	शुक्रः	तु— 7 तुलाशुक्र— 16	वृ— 8 वृश्चिककुज— 7	ध— 9 धनुर्गुरु— 10	म— 10 मकरशनि— 4
	चतुर्थपादः	चन्द्रः	क— 4 कर्कचन्द्र— 21	सिं— 5 सिंहरवि— 5	मि— 3 मिथुनबुध— 9	वृ— 2 वृषभशुक्र— 16
3. कृत्तिका; 9. आश्लेषा; 15. स्वाती; 21. उत्तराषाढा; 27. रेवती.	प्रथमपादः	कुजः	मे— 1 मेषकुज— 7	वृ— 2 वृषभशुक्र— 16	मि— 3 मिथुनबुध— 9	क— 4 कर्कचन्द्र— 21
	द्वितीयपादः	शनिः	म— 10 मकरशनि— 4	कु— 11 कुंभशनि— 4	मी— 12 मीनगुरु— 10	वृ— 8 वृश्चिककुज— 7
	तृतीयपादः	शुक्रः	वृ— 2 वृषभशुक्र— 16	मे— 1 मेषकुज— 7	मी— 12 मीनगुरु— 10	कु— 11 कुंभशनि— 4
	चतुर्थपादः	चन्द्रः	क— 4 कर्कचन्द्र— 21	सिं— 5 सिंहरवि— 5	क— 6 कन्याबुध— 9	तु— 7 तुलाशुक्र— 16

चक्रवाक्यानि

					परमायुः in years	अंशाधिपः	अंशाः
मा— 5 सिंहरवि— 5	ता— 6 कन्याबुध— 9	न— 7 तुलाशुक्र— 16	धी— 8 वृश्चिककुज— 7	धा— 9 धनुर्गुरु— 10	=100	गुरुः	मेष
सी— 7 तुलाशुक्र— 16	च— 6 कन्याबुध— 9	दे— 4 कर्कचन्द्र— 21	ग— 5 सिंहरवि— 5	नः— 3 मिथुनबुध— 9	= 85	बुधः	वृषभ
नि— 10 मकरशनि— 4	धा— 9 धनुर्गुरु— 10	य— 1 मेषकुज— 7	र— 2 वृषभशुक्र— 16	न— 3 मिथुनबुध— 9	= 83	बुधः	मिथु
द— 8 वृश्चिककुज— 7	पि— 9 धनुर्गुरु— 10	न— 10 मकरशनि— 4	म— 11 कुम्भशनि— 4	दे— 12 मीनगुरु— 10	= 86	गुरुः	कर्कट
शां— 5 सिंहरवि— 5	व— 3 मिथुनबुध— 9	र— 2 वृषभशुक्र— 16	य— 1 मेषकुज— 7	धे— 12 मीनगुरु— 10	=100	गुरुः	सिंह
र— 2 वृषभशुक्र— 16	गो— 3 मिथुनबुध— 9	धी— 4 कर्कचन्द्र— 21	मा— 5 सिंहरवि— 5	च— 6 कन्याबुध— 9	= 85	बुधः	कन्या
क्ष— 11 कुम्भशनि— 4	धु— 12 मीनगुरु— 10	जः— 8 वृश्चिककुज— 7	सि— 7 तुलाशुक्र— 16	भि— 6 कन्याबुध— 9	= 83	बुधः	तुला
को— 1 मेषकुज— 7	म— 12 मीनगुरु— 10	धु— 11 कुम्भशनि— 4	नि— 10 मकरशनि— 4	पि— 9 धनुर्गुरु— 10	= 86	गुरुः	वृश्चि
मा— 5 सिंहरवि 5	ता— 6 कन्याबुध— 9	न— 7 तुलाशुक्र— 16	धी— 8 वृश्चिककुज— 7	धा— 9 धनुर्गुरु— 10	100	गुरुः	धनुस्
सी— 7 तुलाशुक्र— 16	च— 6 कन्याबुध— 9	दे— 4 कर्कचन्द्र— 21	ग— 5 सिंहरवि— 5	न— 3 मिथुनबुध— 9	85	बुधः	मकर
नि— 10 मकरशनि— 4	धा— 9 धनुर्गुरु— 10	य— 1 मेषकुज— 7	र— 2 वृषभशुक्र— 16	न— 3 मिथुनबुध— 9	83	बुधः	कुम्भ
द— 8 वृश्चिककुज— 7	पि— 9 धनुर्गुरु— 10	न— 10 मकरशनि— 4	म— 11 कुम्भशनि— 4	दे— 12 मीनगुरु— 10	86	गुरुः	मीन

		देहाधिपः	कालचक्रदशा-अपसव्य-			
4. रोहिणी; 10. मघा; 16. विशाखा; 22. श्रवण;	प्रथमपादः	गुरुः	ध— 9 धनुर्गुरु— 10	न— 10 मकरशनि— 4	श्री— 11 कुंभशनि— 4	ज— 12 मीनगुरु— 10
	द्वितीयपादः	बुधः	ता— 6 कन्याबुध— 9	सा— 7 तुलाशुक्र— 16	र— 8 वृश्चिककुज— 7	व— 12 मीनगुरु— 10
	तृतीयपादः	बुधः	न— 6 कन्याबुध— 9	मी— 5 सिंहरवि 5	भो— 4 कर्कचन्द्र— 21	गौ— 3 मिथुनबुध— 9
	चतुर्थपादः	गुरुः	न— 12 मीनगुरु— 10	मी— 1 मेषकुज— 7	रा— 2 वृषभशुक्र— 16	गौ— 3 मिथुनबुध— 9
5. मृगशिरः; 11. पूर्वफल्गुनी; 17. अनुराधा; 23. धनिष्ठा;	प्रथमपादः	गुरुः	त्व— 12 मीनगुरु— 10	धु— 11 कुंभशनि— 4	नि— 10 मकरशनि— 4	धि— 9 धनुर्गुरु— 10
	द्वितीयपादः	बुधः	मि— 3 मिथुनबुध— 9	रा— 2 वृषभशुक्र— 16	म— 1 मेषकुज— 7	ध— 9 धनुर्गुरु— 10
	तृतीयपादः	बुधः	गौ— 3 मिथुनबुध— 9	सी— 5 सिंहरवि— 5	ना— 4 कर्कचन्द्र— 21	मी— 6 कन्याबुध— 9
	चतुर्थपादः	गुरुः	धि— 9 धनुर्गुरु— 10	च— 8 वृश्चिककुज— 7	भि— 7 तुलाशुक्र— 16	न— 6 कन्याबुध— 9
6. आर्द्रा; 12. उत्तरफल्गुनी; 18. ज्येष्ठा; 24. शततारक	प्रथमपादः	गुरुः	त— 12 मीनगुरु— 10	धु— 11 कुंभशनि— 4	नि— 10 मकरशनि 4	धि— 9 धनुर्गुरु— 10
	द्वितीयपादः	बुधः	मि 3 मिथुनबुध— 9	रा— 2 वृषभशुक्र— 16	म— 1 मेषकुज— 7	ध— 9 धनुर्गुरु— 10
	तृतीयपादः	बुधः	गौ— 3 मिथुनबुध— 9	सी— 5 सिंहरवि— 5	ना— 4 कर्कचन्द्र— 21	मी— 6 कन्याबुध— 9
	चतुर्थपादः	गुरुः	धि— 9 धनुर्गुरु— 10	च— 8 वृश्चिककुज— 7	भि— 7 तुलाशुक्र— 16	न— 6 कन्याबुध— 9

चक्रवाक्यानि

					परमायुः in years	देहाधिपः	अधः
प— 1 मेषकुज— 7	रा— 2 वृषभशुक्र— 16	ग— 3 मिथुनबुध— 9	मि— 5 सिंहरवि— 5	व— 4 कटकचंद्र— 21	= 86	चन्द्रः	वृश्चि
धु— 11 कुंभशनि— 4	नि— 10 मकरशनि— 4	धि— 9 धनुर्गुरु— 10	रौ— 8 वृश्चिककुज— 7	सा— 7 तुलाशुक्र— 16	= 83	शुक्रः	तुला
रा— 2 वृषभशुक्र— 16	ध— 1 मेषकुज— 7	न— 9 धनुर्गुरु— 10	ध— 10 मकरशनि— 4	भं— 11 कुंभशनि— 4	= 85	शनिः	कन्या
मा— 5 सिंहरवि— 5	मे— 4 कटकचन्द्र— 21	जा— 6 कन्याबुध— 9	म— 7 तुलाशुक्र— 16	ह— 8 वृश्चिककुज— 7	=100	कुजः	सिंह
दी— 8 वृश्चिककुज— 7	म— 7 तुलाशुक्र— 16	स— 6 कन्याबुध— 9	मे— 5 सिंहरवि 5	व— 4 कटकचन्द्र— 21	= 86	चन्द्रः	कटक
न— 10 मकरशनि— 4	क्षु— 11 कुंभशनि— 4	ब— 12 मीनगुरु— 10	प— 1 मेषकुज— 7	र— 2 वृषभशुक्र— 16	83	शुक्रः	मिथु
म— 7 तुलाशुक्र— 16	दा— 8 वृश्चिककुज— 7	नि— 12 मीनगुरु— 10	क्षु— 11 कुंभशनि— 4	ने— 10 मकरशनि— 4	85	शनिः	वृषभ
मि 5 सिंहरवि— 5	वा— 4 कटकचन्द्र— 21	गा— 3 मिथुनबुध— 9	रि— 2 वृषभशुक्र— 16	का— 1 मेषकुज— 7	100	कुजः	मेष
दी— 8 वृश्चिककुज— 7	म— 7 तुलाशुक्र— 16	स्त— 6 कन्याबुध— 9	मि— 5 सिंहरवि— 5	व— 4 कटकचन्द्र— 21	86	चन्द्रः	मीन
न— 10 मकरशनि— 4	श्र— 11 कुंभशनि— 4	ल— 12 मीनगुरु— 10	प— 1 मेषकुज— 7	र— 2 वृषभशुक्र— 16	83	शुक्रः	कुंभ
स— 7 तुलाशुक्र— 16	दा— 8 वृश्चिककुज— 7	लि— 12 मीनगुरु— 10	क्षु— 11 कुंभशनि— 4	ने— 10 मकरशनि— 4	85	शनिः	मकर
मि— 5 सिंहरवि— 5	कौ— 4 कटकचन्द्र— 21	गा— 2 3 मिथुनबुध— 9	रि— 2 वृषभशुक्र— 16	का— 1 मेषकुज— 7	100	कुजः	धनुष

Easwara said—

Sloka 3 "I am of the nature of the Sun and thou art declared to be the Moon. The whole universe consisting of mobile and immobile things is brought about by the conjunction and opposition (separation) of the Sun and the Moon.

पञ्चप्राचीरालिखेद्बाणसंख्या तिर्यग्रेखावर्जितान्तश्चतुष्काः ।
प्रागादीशा द्वादश व्योमवासा ज्योतिश्चक्रस्वामिनस्तूवराद्याः ॥

Sloka 4. Draw five straight lines from west to east and five cross-wise in such a manner that the interior four squares are left vacant (are not represented in the chakra). The resulting twelve squares are the twelve celestial signs Mesha and others, the lords of the east and other points of the compass.

धराजशुक्रज्ञशशीनसौम्यसितारजीवार्कजमन्दजीवाः ।
क्रमेण मेषादिषु राशिनाथास्तदंशपाश्चेति वदन्ति सन्तः ॥ ५ ॥

Sloka 5. Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas.

भूतैकविंशद्गिरयो नवदिक्षोडशाब्धयः ।
सूर्यादीनां क्रमादब्दा राशीनां स्वामिनो वशात् ॥ ६ ॥

Sloka 6. 5, 21, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

अश्वीपुनर्वसूहस्तमूलप्रोष्ठपदादिषु ।
अंशकान् गणयेन्मेषात्प्रादक्षिण्यक्रमं वदेत् ॥ ७ ॥

रोहिणीमघवैशाखवैष्णवादिषु भेषु च ।
अंशकान् वृश्चिकादीनां गणयेदपसव्यतः ॥ ८ ॥

Slokas 7–8. In the 5 triads of stars beginning respectively with Aswini, Punarvasu, Hasta, Mula and Purvaproshtapada, reckon the quarters from Mesha in the प्रदक्षिण (Pradakshina) order. In the four triads commencing with Rohini, Makha, Visakha, and S'ravana, reckon the quarters from Vrischika in the अप्रदक्षिण (Appradakshina) order.

दक्षिणात्रिकनक्षत्रं द्वादशांशकराशिषु ।
चक्रं प्रदक्षिणीकृत्य मीनान्तं विन्यसेत्पुनः ॥ ९ ॥
उत्तरात्रयनक्षत्रं वृश्चिकाद्यप्रदक्षिणम् ।
कृत्वा चापान्तकेऽन्यस्मिन् ज्ञातव्ये दक्षिणोत्तरे ॥ १० ॥

Slokas 9–10. The चक्र (chakra) consisting of a दक्षिण (Dakshina) triad of stars should be cast in the प्रदक्षिण (Pradakshina) order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad called उत्तर (Uttara) (in contrast with दक्षिण (Dakshina) of the previous sloka) are to be assigned to the 12 Rasis in the अप्रदक्षिण (Appradakshina) order from Vrischika to Dhanus. Thus, दक्षिण (Dakshina) and उत्तर (Uttara) have to be apprehended as distinct each from the other.

सव्यापसव्यमार्गेण चाश्विन्यादि त्रिकं त्रिकम् ।
देहादि गणयेत्सव्ये वामे जीवादि गण्यते ॥ ११ ॥

Sloka 11. Thus, the triads of stars reckoned from Aswini are to be distinguished as दक्षिण (Dakshina) and उत्तर (Uttara) just as their padas are reckoned in the प्रदक्षिण (Pradakshina) or अप्रदक्षिण (Appradakshina) order

of Rasis. In the सव्य (Savya) triad the reckoning begins with देह (Deha). In the अपसव्य (Apasavya) triad it begins with जीव (Jeeva).

मेषगोयमकुलीरमन्दिरेष्वंशकेषु परमायुरुच्यते ।
ज्ञानकं मदगजस्तदा क्रमात् यत्र कोणभवनेषु तद्वदेव् ॥ १२ ॥

Sloka 12. In the अंश (Amsas) *i. e.* quarters of the nakshatras representing the houses Mesha, Vrishabha, Mithuna and Kataka, the greatest life is declared to result, being measured respectively by the numbers 100, 85, 83 and 86. The same holds good in respect to the Trikona Rasis of the four foregoing.

एवमायुःपरिज्ञानं देहजीवौ प्रकल्प्य च ।
सव्ये तु प्रथमांशस्तु देह इत्यभिधीयते ॥ १३ ॥
जीवः सर्वेष्वन्त्यपादो विलोममपसव्यके ।

Slokas 13 and 13½. There can thus be a thorough knowledge of the age of a person when what are called देह (Deha) and जीव (Jeeva) are previously settled. In the सव्यचक्र (Savya chakra) the *first* division of every Rasi is called देह (Deha) and the last is termed जीव (Jeeva). In the अपसव्यचक्र (Apasavya chakra) this is reversed.

देहजीवे यदा राहुः केतुर्भौमो रविः स्थितः ॥ १४ ॥
तदा तस्मिन् भवेन्मृत्युर्देहे रोगः प्रवर्तते ।

Slokas 13½–14½. When Rahu, Ketu, Mars, or the Sun happen to be in the conjunction of देह (Deha) and जीव (Jeeva), there will be death in consequence thereof. If they happen to be in देह (Deha) alone, disease sets in.
Cf. पराशर

देहजीवसमायोगे भौमार्करविजादिभिः ।

एकैकयोगे मरणं बहुयोगे तु का कथा ॥
यत्र स्थानेषु सञ्जीवो देहयोगसमन्वितः ।
तत्र पापग्रहैर्योगे तद्दशामरणं वदेत् ॥
देहयोगे महाबाधा जीवयोगे तु मृत्युदः ।
द्वाभ्यां संयोगमात्रेण हन्यते नात्र संशयः ॥
जीवे जीवो यदा राहुः सौरिर्वक्रो रविः स्थितः ।
मृत्युकालगतिं ज्ञात्वा शान्तिं कुर्याद्यथाविधि ॥

देहजीवगृहं यातः सौम्यो जीवश्च भार्गवः ॥ १५ ॥
सुखसंपत्करं सर्वं शोकरोगविनाशनम् ।
मिश्रखेचरसंयुक्ते मिश्रं फलमवाप्नुयात् ॥ १६ ॥

Slokas 14½–16. When Mercury, Jupiter and Venus go to a house which represents देह (Deha) or जीव (Jeeva), then everything tends to happiness and prosperity and there is an end of sorrow and sickness. When the देह (Deha) or the जीव (Jeeva) house is occupied by a mixture of good and bad planets, the effect would be of a mixed nature.

Notes.

Parasara adds

जीवे जीवो यदा सोमः सौम्यो जीवः सितः स्थितः ।
तदा सौख्यं प्रकुर्वन्ति रोगमृत्युविनाशनम् ॥
पापक्षेत्रदशायोगे देहजीवौ तु दुःखदौ ।
शुभक्षेत्रदशायोगे शुभयोगे शुभं भवेत् ॥
देहे शुभग्रहैर्युक्ते भूषणादि ध्रुवं भवेत् ।
जीवे शुभग्रहैर्युक्ते पुत्रदारादिकाँल्लभेत् ॥

सिंहावलोकसमये मण्डूकगतिसंभवे ।
अपमृत्युभयं तस्मिन् प्रायश्चित्ताद्विमुच्यते ॥ १७ ॥

Sloka 17. At the time there is a सिंहावलोकन (Simhavalokana, backward glance of a lion, *vide infra* sloka 89-91) or a मण्डूकगति (Mandukagati, a frogleap) happens, there is danger of untimely death from which one is released by an expiation.

Cf. पराशर

मण्डूके तु महाव्याधिर्मर्कटे तु महद्भयम् ।
सिंहावलोके मरणं गर्गस्य वचनं यथा ॥
कन्यायां कर्कटे वाऽपि सिंहभे मिथुनेऽपि च ।
मण्डूकगतिसंज्ञा वै तादृशं रोगकारणम् ॥
मीने तु वृश्चिके वाऽपि चापे मेषे तथैव च ।
सिंहावलोकने नैव तादृशं च फलं लभेत् ॥
सिंहावगतिमार्गे च माण्डूकीगतिसंभवः ।
अपमृत्युकरस्तस्मिन् प्रायश्चित्तान्न शोचति ॥
मीनात्तु वृश्चिके याते ज्वरो भवति निश्चितम् ।
कन्यायाः कर्कटे याते मातृबन्धुविनाशनम् ॥
सिंहात्तु मिथुने याते स्त्रियां व्याधिर्भवेद्ध्रुवम् ।
कटकात्तु हरौ याते वधो भवति देहिनाम् ॥
पितृबन्धुमृति विद्याच्चापान्मेषं गते पुनः ॥

मीनात्तु वृश्चिके याते ज्वरो भवति देहिनाम् ।
पाथोनात् कर्कटे याते मातृबन्धुवधूमृतिः ॥ १८ ॥

Sloka 18. When there is a transit from Meena to Vrischika, fever attacks the persons concerned. When there is a passage from Kanya to Kataka, the death takes place of one's mother, relation or wife.

कटकात्तु हरौ याते व्रणरोगं वदेद्बुधः ।
सिंहात्तु मिथुनं याते स्वस्त्रीव्याधिर्मृतिर्भवेत् ॥ १९ ॥

Sloka 19. When there is a passage from Kataka to Simha (after a मण्डूकप्लुति - Mandukapluti), a wise astrologer should predict a disease due to an ulcer or wound. When there is a passage from Simha to Mithuna, there will be disease or death of one's own wife.

पुत्रबन्धुमृति विद्याच्चापान्मेषं गते पुनः ।
शुभग्रहेऽस्मिन्नभयं पापग्रहयुते भयम् ॥ २० ॥

Sloka 20. When the transit is from Dhanus to Mesha, the death of a son or other such relative is to be apprehended. When an auspicious planet occupies the house of transit, there is no risk; but when it has a malefic planet, there is danger.

कन्यायाः कर्कटे याते पूर्वभागे महान् भवेत् ।
उत्तरां दिशमाश्रित्य शुभयात्रां गमिष्यति ॥ २१ ॥

Sloka 21. When there is a transit from Kanya to Kataka the person concerned becomes great during the former portion of it, and goes upon a happy trip towards the north.

सिंहात्तु मिथुने याते पूर्वभागं विसर्जयेत् ।
कार्यारंभे तु नैर्ऋत्यां सुखयात्रां गमिष्यति ॥ २२ ॥

Sloka 22. When there is a transit from Simha to Mithuna, the former portion thereof should be shunned as inauspicious at the commencement of an undertaking, but a trip then in the southwest will be auspicious.

कर्कटाद्दक्षिणे सिंहे कार्यहानिश्च रोगकृत् ।
दक्षिणां दिशमाश्रित्य पश्चादागमनं भवेत् ॥ २३ ॥

Sloka. 23 When there is a transit from Kataka to Simha in a सव्य (Savya) movement, there is failure of one's business and sickness comes in its wake; and

there is a return *via* southwest towards the south—*i. e.* in plain English, there is a passage from Simha towards Vrishaba through Mithuna.

मीनात्तु वृश्चिके क्रान्ते उदग्गच्छति सङ्कटम् ।
चापान्मेषे भयं यात्रा व्याधिर्बन्धुमृतिर्भवेत् ॥ २४ ॥

Sloka 24. When there is a passage from Meena to Vrischika, *i. e.* in the northern direction, trouble disappears. When the transit is from Dhanus to Mesha, the passage is risky; disease and death of a relation may occur.

तत्र संपद्विवाहादि शुभं भवति पश्चिमे ।
शुभारूढे नृपप्रीतिः सर्वसंपत्करी नृणाम् ॥ २५ ॥

Sloka 25. When this passage is reversed, *i. e.* from Mesha to Dhanus there is prosperity, marriage and other such auspicious event. When the house of transit is occupied by a benefic planet, there will be royal favor leading to every kind of prosperity.

देहो मेषचापसिंहाजभानां जीवश्चापी गोवधूनक्रभानाम् ।
आर्कोकेरो देहसंज्ञं नृयुग्मं जीवं सव्ये चापसव्ये विलोमात् ॥

Sloka 26. In the case of the चक्र (Chakra) belonging to Mesha, Dhanus and Simha, the lord of the देह (Deha) is Mars and the lord of जीव (Jeeva) is Jupiter. In the case of the चक्र (Chakra) belonging to Vrishabha, Kanya and Makara, the lord of the देह (Deha) is Saturn and that of जीव (Jeeva) is Mercury. This holds good for सव्यचक्र (Savya chakra). This is to be taken in reverse order for the अपसव्यचक्र (Apasavya chakra).

NOTES.

Compare the following from an astrological work (name unknown).

॥ सव्यचक्रे ॥

मेषस्य तु स्वयं देहो धनुर्जीवः प्रकीर्तितः ।
भौमशुक्रेन्दुजेन्द्वर्कसौम्यभृग्वारमन्त्रिणः ॥
वृषस्य मकरो देहो मिथुनं जीव उच्यते ।
मन्दौ गुरुकुजौ शुक्रसौम्येन्द्वर्कबुधास्तथा ॥
मिथुनस्य वृषो देहः स्वयं जीवः प्रकीर्तितः ।
शुक्रवक्रौ गुरुर्मन्दौ गुरुभौमौ भृगुर्बुधः ॥
कुलीरस्य स्वयं देहो मीनो जीवः प्रकीर्तितः ।
इन्द्वर्कजा भृगुर्भौमो गुरुर्मन्दौ गुरुस्तथा ॥
सिंहस्य वृश्चिकं देहं मीनो जीव इहोच्यते ।
भौमशुक्रेन्दुजेन्द्वर्कसौम्यशुक्रारमन्त्रिणः ॥
कन्यायाः कलशो देहः स्वयं जीव इति स्मृतः ।
मन्दौ गुरुकुजौ शुक्रबुधचन्द्रार्कसौम्यकाः ॥
तौलिकायाः स्वयं देहः कन्या जीव इहोच्यते ।
शुक्रवक्रौ गुरुर्मन्दौ गुरुवक्रौ सितो बुधः ॥
वृश्चिकस्य कुलीरं तु देहो जीवो धनुः स्मृतः ।
इन्द्वर्कजाः सितो भौमो गुरुर्मन्दौ गुरुः स्मृतः ॥
चापस्य मेषो देहः स्यात् स्वयं जीव इति स्मृतः ।
भौमशुक्रबुधेन्द्वर्कसौम्यभृग्वारमन्त्रिणः ॥
मकरस्य स्वयं देहो मिथुनो जीव उच्यते ।
मन्दौ गुरु. कुज शुक्रो बुधेन्द्वर्कबुधास्तथा ॥
कुंभस्य वृषभो देहो मिथुनो जीव उच्यते ।
शुक्रवक्रौ गुरुर्मन्दौ गुरुभौमौ भृगुर्बुधः ॥
मीनस्य तु स्वयं मीनो देह कर्कटक. स्मृतः ।
इन्द्वर्कजा भृगुर्भौमो गुरुर्मन्दौ गुरुस्तथा ॥

युगपद्देहजीवौ तु पापग्रहयुतौ तथा ।
राजचोरादिभीतिश्च द्वाभ्यां मृत्युर्न संशयः ॥ ३१ ॥

Sloka 31. If देह (Deha) and जीव (Jeeva) be simultaneously occupied by a malefic planet, there is danger to be feared from the king, robbers or other such agency, but if they be simultaneously occupied by two malefic planets, death will undoubtedly happen.

अग्निबाधा रवौ विद्याचन्द्रे ज्वलनबाधकम् ।
भौमे शस्त्रकृता पीडा वायुबाधकरं बुधे ॥ ३२ ॥
गुरौ चोदरबाधा स्यात् शुक्रेऽग्निभयमाप्नुयात् ।
शनौ गुल्मेन बाधा स्याद् राहौ विषकृतां रुजम् ॥ ३३ ॥

Slokas 32–33. Damage by fire will result when the Sun is in such a malefic position. The Moon in the same position will cause injury by conflagration. Mars will bring on hurt inflicted by a deadly weapon Mercury will produce trouble due to flatulence. Jupiter in such an inauspicious position will cause trouble in the stomach. Venus will bring on risk by fire; Saturn produces colic; Rahu gives birth to ailments due to venomous bites.

भ्रातृस्थानगतो जीवो दारस्थानगतः कुजः ।
तथा जन्मगतो मन्दो राहुर्नवमराशिगः ॥ ३४ ॥
चन्द्रोऽष्टमगृहं यातः सूर्यो रिःफगृहं गतः ।
बुधः सप्तमभावस्थो भार्गवः शत्रुराशिगः ॥ ३५ ॥
इत्येवं मरणस्थानं तस्मिन् पापयुतेऽथवा ।
पापदृष्टेऽरिनीचस्थे दुर्बले दुःखमाप्नुयात् ॥ ३६ ॥

Sloka 34–36. Jupiter in the 3rd house, Mars in

the 7th, Saturn in the natal star, Rahu in the 9th house, the Moon in the 8th, the Sun in the 12th, Mercury in the 7th and Venus in an inimical house are each of them मरणस्थान (Maranastthana) or death occasioners. When the planet which is thus termed मरणस्थान (Maranastthana) is in conjunction with a malefic planet or aspected by one such or occupies an inimical or depression house or is destitute of strength, the person concerned comes to grief.

॥ देहजीवफलम् ॥

भानुः करोति विविधापदमर्थनाशं
आर्तिज्वरारिजनभीतिपदच्युतिं च ।
पित्तार्त्तिगुल्मग्रहणीक्षयकर्णरोगं
पश्चादिबन्धुमरणं सहजादिनाशम् ॥ ३७ ॥

Sloka 37. The Sun, when in देह (Deha) or जीव (Jeeva) causes adversities of various sorts, loss of wealth, disease, fever, risk from enemies, loss of one's place, bilious affections, spleen, diarrhoea, consumption, disease of the ear, death of cattle and kindred and the loss of brother or other dear relation.

चन्द्रः स्वबन्धुजनसङ्गमकन्यकाप्ति-
मारोग्यभूषणसुखांबरराज्यपूज्यम् ।
दानक्रियादिसुरभूसुरपुण्यतीर्थ-
स्नानार्चनं मृदुसुखान्नसुखं करोति ॥ ३८ ॥

Sloka 38. The Moon leads to association with one's own kith and kin culminating in the acquisition of a virgin girl as a helpmate, to health, ornaments, luxurious apparel and respect in the land; to acts of

॥ अपसव्यचक्रे ॥

वृश्चिकस्य धनुर्जीवो देहः कर्कटकः स्मृतः ।
गुरुर्मन्दौ गुरुर्भौमो भृगुः सौम्यार्कचन्द्रमाः ॥
तौलिकायाः स्वयं देहः कन्या जीव इति स्मृतः ।
सौम्यभृग्वारदेवेज्या मन्दौ चापालितौलिकाः ॥
कन्यायाः कन्यका जीवः कुंभो देह इति स्मृतः ।
सौम्यार्केन्दुबुधाः शुक्रवक्रौ गुरुशनी तथा ॥
सिंहस्य वृश्चिको देहो मीनो जीव इति स्मृतः ।
गुरुवक्रौ भृगुः सौम्यः सूर्येन्दुज्ञा भृगुः कुजः ॥
कुलीरस्य स्वयं देहो मीनो जीव इति स्मृतः ।
गुरुर्मन्दौ गुरुर्भौमः शुक्रसौम्यौ रविः शशी ॥
मिथुनस्य स्वयं जीवो वृषभो देह उच्यते ।
सौम्यभृग्वारगुर्वर्किमन्देज्यारा भृगुस्तथा ॥
वृषस्य मकरो देहो मिथुनं जीव उच्यते ।
सौम्यार्केन्दुज्ञशुक्रारगुरुमन्दशनैश्चराः ॥
मेषस्य तु स्वयं देहो धनुर्जीवः प्रकीर्तितः ।
गुर्वारसितसौम्यार्का इन्दुसौम्यसिताः कुजः ॥
मीनस्य तु स्वयं जीवो देहः कर्कटकः स्मृतः ।
गुरुर्मन्दौ गुरुर्भौमभृगुसौम्या रविः शशी ॥
कुंभस्य तु वृषो देहो मिथुनो जीव उच्यते ।
सौम्यभृग्वारगुरवो मन्दौ जीवः कुजः कविः ॥
मकरस्य स्वयं देहो मिथुनं जीव उच्यते ।
सौम्यार्केन्दुज्ञशुक्रारगुरुमन्दशनैश्चराः ॥
चापस्य तु स्वयं जीवो मेषो देह इति स्मृतः ।
गुर्वारशुक्रसौम्यार्कचन्द्रसौम्या भृगुः कुजः ॥

उक्षा देहो युग्मकोणं गतानां जीवं युग्मागारमाहुर्मुनीन्द्राः ।
मीनो जीवः कर्कटो देहराशिः सव्ये चक्रे कर्किकीटान्त्यमानाम् ॥

Sloka 27. In the सव्यचक्र (Savya chakra), the lord of देह (Deha) is Venus and the lord of जीव Jeeva is Mercury in the case of the चक्र (Chakra) belonging to Mithuna, Thula and Kumbha. With respect to the चक्र (Chakra) owned by Kataka, Vrischika and Meena, the lords of जीव (Jeeva) and देह (Deha) are respectively Jupiter and the Moon.

देहजीवसमायुक्तैर्भौमार्किरविभोगिभिः ।
एकैकयोगे मरणं बहुयोगे न संशयः ॥ २८ ॥

Sloka 28. When Mars, Saturn, the Sun and Rahu occupy देह (Deha) and जीव (Jeeva) separately, death is to be feared. Of this there can be no doubt when several of them occupy these places

देहयुक्तो महारोगं जीवयुक्तो महद्भयम् ।
द्वाभ्यां संयोगमात्रेण हन्यते नात्र संशयः ॥ २९ ॥

Sloka 29. The planet occupying the देह (Deha) produces a dangerous malady while the one occupying the जीव (Jeeva) brings on great risk. If both the देह (Deha) and जीव (Jeeva) be occupied by the malefic planets named (in the previous sloka), then, undoubtedly, the person concerned becomes a victim.

अधिरोगो भवेद्द्वाभ्यामपमृत्युस्त्रिभिर्भवेत् ।
चतुर्भिर्मृतिरापन्ना देहजीवे भवेद्यदि ॥ ३० ॥

Sloka 30. With two malefic planets in the देह (Deha) or जीव (Jeeva) there will be growing disease; with three of them, there ought to be sudden or untimely death. When all the four are present, death sets in.

gift and to the propitiation of Gods and Brahmins at baths in holy waters; to soft repose and pleasant meals.

> भौमः करोति तनुतापरुगग्निचोर-
> भीतिं स्वबन्धुकलहं सहजादिनाशम् ।
> क्षेत्रार्थनाशपदविच्युतियुद्धनीतिं
> गुल्मार्शकुष्ठविषशत्रुभयं कुवृत्तिः ॥ ३९ ॥

Sloka 39. Mars in a bad position, produces inflammation of the body, disease and dread of fire and robbers, quarrel with kindred, death of a brother or other dear relation, loss of land and treasure, falling off in rank, policy leading to war, colic, piles, leprosy, danger from venomous reptiles and foemen.

> ज्वरमासुरिका पैत्यं ग्रंथिस्फोटं कुजस्य च ।
> विषाग्निशस्त्रचोरारिनृपभीतिं वदेद्बुधः ॥ ४० ॥

Sloka 40. Fever, small-pox, biliousness, knotty tumour, danger from venomous reptiles, fire, weapons, robbers, foes and the king should a wise astrologer predict in addition, with respect to Mars.

> सौम्यः करोति सुहृदाप्तमहत्प्रसाद-
> विज्ञानशीलनिगमागमशास्त्रबोधम् ।
> स्त्रीपुत्रदारनृपभूषणगोगजाश्व-
> लाभं विवेकधनबुद्धियशोभिवृद्धिम् ॥ ४१ ॥

Sloka 41. Mercury secures the favor of benevolent; trusty great men, a knowledge of worldly affairs, good manners, an insight into Vedas, philosophy and science; the acquisition of women, progeny, wives, royal ornaments, kine, elephants and horses; the increase of discernment, wealth, intellect and fame.

जीवः करोति विविधार्थसुखं महत्त्वं
राज्याभिषेकमवनिप्रभुपूजनाद्यम् ।
स्त्रीपुत्रलाभसुखभूषणभोजनार्थ-
मारोग्यकीर्तिविजयं च परोपकारम् ॥ ४२ ॥

Sloka 42. Jupiter leads to the many joys of affluence, eminent rank, coronation in the kingdom, the esteem of kings and similar honors; blessings of a family life, ornaments, abundant food, wealth, health, fame, victory and beneficence.

शुक्रः करोति रतिलाभसुखाङ्गनादि-
चित्राम्बरार्थपशुवाहनरत्नजालम् ।
गानक्रियानटनगोष्ठिमहत्प्रतापं
सत्कीर्तिदानविभवं सुजनैः समाजम् ॥ ४३ ॥

Sloka 43. Venus secures sexual delight and the society of fine women; the pleasures of pictorial art, fine apparel, wealth, cattle, vehicles, gems and precious stones; musical concerts, dancing parties, lordly magnificence, good fame, great liberality and association with the virtuous.

मन्दः करोति कलहं तनुकृच्छ्रमृत्यु-
बन्ध्वार्तिमग्निरिपुभूतभयं विषार्तिम् ।
मानार्थहानिमभिमानकलत्रपुत्र-
नाशं गृहार्थकृषिवाणिजगोविनाशम् ॥ ४४ ॥

Sloka 44. Saturn brings about quarrels, physical pain, death, affliction of relatives; *dread of fire, enemies* and ghosts; trouble from venomous reptiles; loss of honor, of wealth, of self respect; of wife, of children, of home-comforts, of agriculture, of trade and of cattle.

राहौ देहेऽरिपीडात्मा बन्धुकष्टपरिभ्रमम् ।
पक्षघातादिपीडां च राजभीतिं वदेन्नृणाम् ॥ ४५ ॥

Sloka 45. An astrologer may predict that when Rahu occupies देह (Deha), the people concerned suffer annoyance from enemies, see their relations in trouble, have to take to a wandering life, are afflicted with palsy and have to fear danger from their king.

केतौ चोराग्निपीडादिरक्तस्रावादिपीडनम् ।
दारिद्र्यं बन्धुनाशं च स्थाननाशं धनक्षयम् ॥ ४६ ॥

Sloka 46. When Ketu occupies देह (Deha), trouble crops up from thieves, fire and bleeding; poverty, loss of relations, loss of place and loss of wealth also result.

॥ इति देहजीवफलम् ॥

॥ अथ चक्रदशाफलम् ॥

लग्नचक्रदशाकाले देहारोग्यं महत्सुखम् ।
कीर्तिभूषणराज्यार्थसुतदारांबरादिकम् ॥ ४७ ॥
शुभक्षेत्रे शुभं सर्वं पापर्क्षे फलमन्यथा ।
तद्वत्पापसमायुक्ते शुभयुक्ते शुभाधिकम् ॥ ४८ ॥
स्वक्षेत्रतुङ्गमित्रस्थखेचरेण समन्विते ।
विलग्नचक्रपाके तु राज्यार्थं नृपपूजनम् ॥ ४९ ॥
नीचमूढारिराशिस्थखेचरेण समन्विते ।
पुत्रदारादिनाशं च मिश्रे मिश्रफलं वदेत् ॥ ५० ॥

Slokas 47-50. At the time the चक्रदशा (Chakradasa) of the Lagna is in progress, health of body, much happiness, acquisition of fame, ornaments, dominion,

wealth, children, wives and apparel may be announced. If the Lagna be in an auspicious sign, everything will come off auspiciously; it will be otherwise when the Lagna is in a malefic sign and also when occupied by a malefic planet. When the Lagna being in a benefic sign is also occupied by a benefic planet, the result will be exceedingly happy. If the planet in the Lagna be in its swakshetra, in its exaltation or in a friendly house and the चक्रदशा (Chakradasa) of the Lagna be in progress, dominion, wealth and honor from the sovereign will accrue. If, on the other hand, the planet in the Lagna be depressed, eclipsed, or in an inimical house, there will be loss of children, wife and such other dear objects; if the Lagna and its occupants be of a mixed character, the astrologer should declare the effect to be of a mixed nature.

द्वितीयराशिचक्रे तु धनधान्यविवर्धनम् ।
भोजनं सुतदाराप्तिं क्षेत्रगोनृपपूजनम् ॥ ५१ ॥
विद्याप्तिं वाक्पटुत्वं च सद्गोष्ठ्या कालयापनम् ।
शुभर्क्षे फलमेवं स्यात्पापर्क्षे फलमन्यथा ॥ ५२ ॥

Sloka 51-52. During the चक्रदशा (Chakradasa) of the 2nd Rasi may be expected increase of wealth and corn, good food, *acquisition of children and wives*, lands, cattle, honor by the sovereign, attainment of *knowledge, eloquence and amusement in good company*. When the Rasi in question is auspicious, such good *effect as has been said above will follow*, it will be otherwise when the Rasi is malefic.

तृतीयराशिचक्रस्य परिपाके महत्सुखम् ।
भक्ष्यभोज्यफलाप्तिं च शौर्यं धैर्यं मनोजयम् ॥ ५३ ॥

कर्णाभरणवस्त्राप्तिं कण्ठभूषणमायतिम् ।
अन्नपानादिसंपत्तिं शुभराशौ शुभं वदेत् ॥ ५४ ॥

Slokas 53–54. When the चक्रदशा (Chakradasa) of the 3rd Rasi ripens, it will be the good fortune of the person concerned to enjoy much happiness, to get in abundance fruits edible and palatable, to display heroism, firmness and self-control, to be presented with ear-rings, apparel and neck-ornaments, to attain to dignity and to possess food, drink and other good things of life in abundance. The astrologer is to announce good effects when the Rasi is good.

चतुर्थराशिचक्रस्य पाके वाहनभूषणम् ।
सीमाप्तिं तीर्थयात्रादिमहज्जननिषेवणम् ॥ ५५ ॥
चित्तशुद्धिं महोत्साहं स्त्रीसुताप्तिं कृषिक्रियाम् ।
बन्धुक्षेत्राभिवृद्धिं च गृहलाभं महत्सुखम् ॥ ५६ ॥
आरोग्यमर्थलाभं च सुगन्धाम्बरभूषणम् ।
शुभर्क्षे शोभनं विद्यात्पापर्क्षे सर्वनाशनम् ॥ ५७ ॥

Slokas 55–57. When the चक्रदशा (Chakradasa) of the 4th Rasi begins to ripen, the person concerned will get vehicles, ornaments, new lands in the frontier; make pilgrimages to sacred shrines and the like; obtain conspicuous honor from his own community; enjoy purity of the heart; engage in some great enterprise; be blessed with wife and children; engage in agriculture; acquire new friends and new landed property, new houses; derive much happiness, command good health, resources and articles of the toilette such as perfumes, wearing apparel and ornaments. The good things the astrologer is to divine when the Rasi is good; but all this will be absent when the Rasi is bad.

सुतराश्यात्मके चक्रे राज्याप्तिं राजपूजनम् ।
स्त्रीसुताप्तिं महाधैर्यमारोग्यं बन्धुपोषणम् ॥ ५८ ॥

अन्नदानं यशोलाभं आनन्दाब्धिमहोदयम् ।
उपकर्तृत्वमर्थाप्तिं वाहनाम्बरभूषणम् ॥ ५९ ॥

शुभपापर्क्षजं सर्वं ग्रहयोगादिसंभवम् ।
पूर्ववद्योजयेत्तत्र चरराशौ पदच्युतिम् ॥ ६० ॥

Slokas 58-60. During the चक्रदशा (Chakradasa) of the 5th Rasi may be had kingship, honor by the sovereign, acquisition of wives and children, exceeding stability, sound health, the cherishing of relatives, dispensing of food, acquirement of fame, jubilee and great prosperity, beneficence, attainment of wealth, vehicles *wearing apparel and ornaments The astrologer should* as before apportion the effects properly according as they are due to malefic or benefic Rasis and the presence in them or aspect of them by malefic or benefic planets. *He is to add loss of place or position when the Rasi is* a moveable one.

चक्रस्य षष्ठराशेस्तु परिपाकेऽग्निजं भयम् ।
चोरारिविषभूपार्तिं स्थाननाशं महद्भयम् ॥ ६१ ॥

॥ ६२ ॥

बन्धनं निगलप्राप्तिं ऋणदारिद्र्यपीडनम् ।
पापर्क्षे फलमेवं स्यान्मिश्रं शुभगृहे भवेत् ॥ ६३ ॥

Slokas 61-63. During the ripening of the चक्रदशा *(Chakradasa) of the 6th Rasi, the person concerned has* to apprehend danger from fire, trouble from thieves, from enemies, from poison, from the sovereign, loss of

place, great risk due to gonorrhoea, colic, jaundice and kindred ailments, diarrhoea and consumption, ill-fame, loss of wives, wealth, children and relatives, captivity, being put in irons, harassment on account of debts and poverty. These will be the effects when the Rasi is malefic. The effect will be mixed when the 6th Rasi is benefic.

कलत्रराशिचक्रस्य परिपाके करग्रहः ।
स्त्रीसुखं पुत्रलाभं च घृतसूपगुडादिकम् ॥ ६४ ॥
कृषिगोगजभूपाप्तिं राजपूज्यं महद्यशः ।
शुभराशौ फलं सत्यं शुभखेचरसंयुते ॥ ६५ ॥

Slokas 64-65. During the ripening of the चक्रदशा (Chakradasa) of the 7th Rasi may be expected marriage; the joy with a wedded consort; the birth of a son, the pleasures of the table—such as ghee, dhal and sugar; success in agriculture, acquisition of cattle, elephants and ornaments, honor by the sovereign and great renown. When the 7th Rasi is benefic and is occupied by a benefic planet, the good effects spoken of will surely follow.

मृत्युचक्रदशाकाले महद्दुःखं धनक्षयम् ।
स्थाननाशं बन्धुनाशं गुह्योदरनिपीडनम् ॥ ६६ ॥
दारिद्र्यमन्नविक्षेपमन्नाभावमरेर्भयम् ।
पापर्क्षे पापसंयोगे फलमेवं विनिर्दिशेत् ॥ ६७ ॥

Slokas 66-67. During the चक्रदशा (Chakradasa) of the 8th Rasi there will be much misery, waste of wealth, loss of place, loss of relations, griping pain in the privities and the stomach, poverty, famine and danger from an enemy. These effects the astrologer may announce

when the Rasi is malefic and occupied by a malefic planet.

शुभचक्रदशाकाले शोभनं भवति ध्रुवम् ।
पुत्रमित्रकलत्रार्थकृषिगोग्रहभूषणम् ॥ ६८ ॥
सत्कर्मधर्मसंसिद्धिं महज्जनपरिग्रहम् ।
शुभराशौ शुभं सर्वं पापराशौ विपर्ययः ॥ ६९ ॥

Slokas 68–69. When the चक्रदशा (Chakradasa) of the 8th Rasi sets in, good will certainly result—viz. children, friends, wives, wealth, agriculture, cattle, houses, ornaments, accomplishment of good works and charity ; the securing of adherents among men connected with the great men in power. All this will accrue when the Rasi is propitious. It will be otherwise when the Rasi is malefic.

कर्मचक्रदशाकाले राज्याप्तिं नृपपूजनम् ।
सत्कीर्तिदारपुत्रात्मबन्धुसङ्गं महोत्सवम् ॥ ७० ॥
आज्ञाधरत्वमारोग्यं सद्गोष्ठ्या कालयापनम् ।
सत्कर्मफलमैश्वर्यं शुभराशौ वदेद्बुधः ॥ ७१ ॥

Slokas 70–71 When the चक्रदशा (Chakradasa) of the Rasi of the 10th bhava is in progress and when that Rasi is propitious, the following good things may be predicted by a competent astrologer—acquisition of a kingdom, honor by a king, good fame, great rejoicing in the society of one's wives, children and relatives, possession of authority, sound health, pleasant recreations in company with good people, the fruit of good works and supremacy.

लाभचक्रदशाकाले धनाप्त्यारोग्यभूषणम् ।
विचित्रवस्त्वागमनं गृहोपकरणं लभेत् ॥ ७२ ॥

स्त्रीपुत्रबन्धुसौख्याप्तिं ऋणद्रव्यायतिं शुभम् ।
राजप्रीतिं महत्सङ्गं प्रवदन्ति शुभोदये ॥ ७३ ॥

Slokas 72–73. During the चक्रदशा (Chakradasa) of the Rasi of the 11th bhava, the person concerned will come into possession of money, health, ornaments and have an accession of varied property and household furniture. When good planets appear in the Rasi in question, the astrologers declare there will be, as the result hereof, comfort and happiness secured to the females, the children and the relatives, return from reproductive investments, real prosperity, royal favor and good fellowship.

व्ययचक्रदशाकाले देहार्तिं स्वपदच्युतिम् ।
चोराग्निनृपकोपादि बन्धुस्त्रीनृपपीडनम् ॥ ७४ ॥
उद्योगभङ्गमालस्यं कृषिगोभूमिनाशनम् ।
दारिद्र्यं कर्मवैकल्यं पापार्क्षे तु न संशयः ॥ ७५ ॥

Slokas 74–75. When the चक्रदशा of the Rasi of the 12th bhava is in progress and when that Rasi happens to be malefc, the following evils may without doubt crop up—bodily suffering, loss of place, encounter with robbers, fire, royal displeasure and the like ; trouble from relatives from women and from the king ; obstruction of activity, lassitude, loss in agriculture, in cattle and in lands ; poverty and want of occupation.

॥ इति चक्रदशाफलम् ॥

लग्नादिद्वादशान्तानां भावानां फलमीदृशम् ।
प्रोक्तमत्र विशेषोऽस्ति विशेषात्कथ्यतेऽधुना ॥ ७६ ॥

Sloka 76. We have thus stated the effect of the bhavas from the Lagna to the twelfth (both inclusive).

It has got a peculiarity which is now going to be specially pointed out.

तत्तद्राशीशवीर्येण यथायोग्यं प्रयोजयेत् ।
राशीश्वरे बलयुते स्वोच्चमित्रस्ववर्गके ॥ ७७ ॥

मित्रान्विते शुभैर्दृष्टे यत्प्रोक्तं तच्छुभं वदेत् ।
बलहीनेऽरिनीचस्थे दिनेशकरपीडिते ॥ ७८ ॥

षष्ठाष्टमव्ययस्थाने पापशत्रुनिरीक्षिते ।
तद्राशिपे तु जनने कष्टं राश्युद्भवं फलम् ॥ ७९ ॥

Slokas 77-79. In accordance with the strength of the planet owning a particular Rasi under consideration should the astrologer use suitably the rule enunciated; when the lord of the Rasi in question is possessed of strength occupying a varga belonging to its exaltation house, *to a friendly sign* or *to itself* and when the associated planets are friendly and the aspecting ones benefic, the good effects stated already may be announced. But when the lord of the Rasi has no strength being in its depression, in an inimical house or eclipsed by the Sun's rays or when it occupies the 6th, the 8th or the 12th bhava and the aspecting planets are malefic or unfriendly —when such is at birth the state of the planet owning the Rasi under consideration—the effect produced by it will be painful.

फलं तद्द्विगुणं कष्टं शुभं राश्युद्भवं फलम् ।
अधिपस्य बलं हीनं यदि चानर्थमाप्नुयात् ॥ ८० ॥

अधिपस्य बलाधिक्यं राश्युद्भवफलं शुभम् ।
यदि चेद्द्विगुणं सौम्यं फलस्यैव न संशयः ॥ ८१ ॥

Slokas 80-81. The effect produced by a Rasi is of

two sorts: bad as well as good. If the lord of the Rasi be without strength, the person concerned will suffer the evil effects. If the planet owning the Rasi predominate in strength, the effect of the Rasi will be good; and if the Rasi be capable of producing good as well as evil, while its lord continues predominant, the good will undoubtedly come to pass.

अधिपे चरराशिस्थे चरराश्यंशकेऽपि वा ।
चरराशुद्भवं चक्रं विदेशगमनप्रदम् ॥ ८२ ॥

Sloka 82. If the lord of the Rasi referred to in the preceding slokas be in a moveable sign or occupy a Navamsa owned by a moveable sign and if the कालचक्र (Kalachakra) be that produced by a moveable sign, the person concerned will have to go to a foreign country.

यावच्चक्रं तदा ज्ञेयं यद्येकस्मिन् चरे सति ।
विदेशगमनं वाऽपि स्वस्थानाप्तिं विनिर्दिशेत् ॥ ८३ ॥

Sloka 83. In the case adverted to in the preceding sloka, the repairing to a foreign country will continue as long as the चक्र (Chakra) in question lasts. If one, and not both, of the above conditions have the characteristic of movability, the astrologer should decide the question of the person concerned going to a foreign country or being in his native place just as the balance of forces tends to the one or to the other.

संज्ञाध्याये च यत्प्रोक्तं कर्माजीवे च यत्फलम् ।
फलमाश्रयजं यच्च स्थानजन्यं च यत्फलम् ॥ ८४ ॥
यत्प्रोक्तं राजयोगादौ चान्द्रयोगे च यत्फलम् ।
नाभसादिषु यत्प्रोक्तं शुभपापेक्षणादपि ॥ ८५ ॥

द्विग्रहादिषु यत्प्रोक्तं ग्रहाणां पूर्वसूरिभिः ।
तद्राशिचक्रकाले तु स्वधिया योजयेद्बुधः ॥ ८६ ॥

Sloka 84–86. Planetary effects which it is possible to foretell have been described, some of them *in the* संज्ञाध्याय (Sangnya adhyaya) *i.e.* in the chapter on Definitions, Adhyayas 1 & 2), some in the chapter on कर्माजीव (Karma Ajeeva-Adhyaya 15), *some in that treating of* the आश्रय (Asraya) yogas (Adhyaya 7), and some in connection with the particular positions of planets (Adhyaya 8), with the Rajayoga, Chandra yoga, Nabhasa yogas (Adhyaya 7) and the like, and also some as due to good and bad aspects and to the combinations in one and the same bhava of two or more planets. An intelligent astrologer should, by a due exercise of his faculties, consider well these planetary effects as they have been described by ancient sages and utilise them for making his predictions in connection with the कालचक्रदशा (Kalachakradasa).

मेषादिराशिचक्रं तु भूभागे न्यस्य दक्षिणम् ।
अल्यादिश्चोत्तरं यच्च तच्चक्रं तत्र निर्दिशेत् ॥ ८७ ॥
फलं वा विफलं चाऽपि प्रागादिचुचराद्बुधः ।
राशिदिग्भागतो चाऽपि तद्दिग्भागे विनिर्दिशेत् ॥ ८८ ॥
यथोपदेशमार्गेण सर्वेषां फलमीदृशम् ।

Slokas 87–88½. Lay out upon the floor a diagram of the दक्षिणचक्र (Dakshina Chakra) which begins with Mesha and ends with Meena. Draw also another diagram *on the ground, of the* उत्तरचक्र (*Uttara Chakra*) beginning with Vrischika and ending with Dhanus in the reverse order. Success or failure and whether

it be in the East, West, North or South, a wise astrologer can ascertain as pointed out by the Rasis and the planets in a horoscope according to their strength. Every body can have such things foretold in respect to his life in the way that has been pointed out.

कालचक्रगतिस्त्रेधा निश्चिता पूर्वसूरिभिः ॥ ८९ ॥
मण्डूकगमनं चैव पृष्ठतो गमनं तथा ।
सिंहावलोकनं नाम पुनरागमनं भवेत् ॥ ९० ॥

Slokas 89–90 The progress of कालचक्र (Kalachakra wheel of time) has been ascertained by ancient sages to take place in three ways—(1) मण्डूकगमन (Mandukagamana) a frog's leap; (2) पृष्ठतोगमन (Prishtatogamana) a going backward in view to the same movement; (3) सिंहावलोकन (Simhavalokana) the glancing of a lion which consists in returning by the way traversed already.

पृष्ठतो गमनं चैव कर्किकेसरिणोरपि ।
मीनवृश्चिकयोश्चापमेषयोः केसरी गतिः ॥ ९१ ॥
कन्याकर्कटयोः सिंहयुग्मयोर्मण्डुका गतिः ।

Slokas 91–91½. The second of the three movements mentioned in the previous sloka occurs in respect to the signs Kataka and Simha. The third, *i.e.*, सिंहावलोकन is a direct passage between Meena and Vrischika, as also between Dhanus and Mesha either way. The frog's leap is the direct passage between Kanya and Kataka, as well as *Simha* and *Mithuna* (avoiding in each case the intermediate sign).

सिंहावलोकसमये ज्वरादिस्थाननाशनम् ॥ ९२ ॥
बन्धुस्नेहादिनाशं च समागमनपीडनम् ।

जले वा पतनं कूपे विषशस्त्राग्निजं भयम् ॥ ९३ ॥
वाहनात्पतनं वाऽपि दशाछिद्रान्विते सति ।

Slokas 92–93½. At the time of a सिंहावलोकन (Simhavalokana), astrologers say, there will be suffering caused by fever, loss of place, of a loving relation or other such person, distress to persons having the same status as the owner of the horoscope in the family, accident in water such as falling in a well, danger from poison, fire or some deadly weapon, and being thrown from a vehicle. All this is likely to happen when the सिंहावलोकन (Simhavalokana) is synchronous with the दशाछिद्र (Dasachidra), *i. e.* the dasa period, bhukti, apahara, etc. of an illplaced malefic planet (*vide* next sloka).

क्रूरास्तनीचापचयखेचरस्य दशा यदि ॥ ९४ ॥
दशाछिद्रमिति ज्ञेयं प्रवदन्ति विपश्चितः ।

Sloka 94½. The term दशाछिद्र (Dasachidra), astrologers say, is applied to a period when the dasa of a malefic, eclipsed, depressed or ill-placed planet is in progress.

मण्डूकगतिसंभूतसमये मरणं गुरोः ॥ ९५ ॥
पित्रोर्वा विषशस्त्राग्निज्वरचोराग्निभिर्भयम् ।

Sloka 95½. At the time a मण्डूकगमन (Mandukagamana) occurs, the death of a revered person or of one's parents may happen; or there may be danger from poison, deadly weapons, fire, fever or incendiary brigands.

मण्डूकसमये सव्ये समानजनपीडनम् ॥ ९६ ॥

Sloka 96. If the मण्डूकगमन (Mandukagamana) refers to a सव्यचक्र (Savyachakra), there will be distress to per-

sons in the family holding equal status with the owner of the horoscope.

केसरीयुग्ममण्डूके मातुर्मरणमादिशेत् ।
मरणं राजभीतिं च सन्निपातमरेर्भयम् ॥ ९७ ॥

Sloka 97. When the मण्डूकगति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सव्ये सिंहावलोके तु चतुष्पाद्भयमग्निजम् ।
पृष्ठतो गमनं सव्ये धनधान्यपशुक्षयः ॥ ९८ ॥
पितुर्मरणमालस्यं तत्समानेषु वा मृतिः ।

Sloka 98–98½. In a सिंहावलोक (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृष्ठतोगमन (Prishtatogamana) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डूकगमने वामे स्त्रीसुतार्तिपरिश्रमम् ॥ ९९ ॥
तापज्वरं मृगाद्भीतिं पदच्युतिमरेर्भयम् ।
सिंहावलोकने वामे स्थानभ्रंशं पितुर्मृतिः ॥ १०० ॥

Slokas 99–100. On the other hand, when the चक्र (Chakra) is अपसव्य (Apasavya) and there is a मण्डूकप्लुति (Mandukapluthi), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोकन (Simhavalokana) in an अपसव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

पृष्ठतो गमनं वाऽपि जलभीतिं पदच्युतिम् ।
पितुर्नाशं नृपक्रोधं दुर्गारण्याटनं वदेत् ॥ १०१ ॥

Sloka 101. If there be a पृष्ठतोगमन (Prishtathogamana) in an अपसव्यचक्र (Apasavya chakra), the astrologer may predict an accident in water, loss of place, loss of father, the incurring the displeasure of a sovereign and the person's having to betake in consequence to an inaccessible jungle.

॥ कालचक्रदशा ॥

दस्रानलादितिभुजङ्गदिनेशभानां
पूषासुराजपदविश्वसमीरणानाम् ।
वाक्यानि सव्यगतिचक्रभवादिकानि
चत्वारि सर्वमुनयः प्रवदन्ति तज्ज्ञाः ॥ १०२ ॥

Sloka 102. The stars Aswini, Krittika, Punarvasu, Aslesha, Hasta, Revati, Moola, Purvaproshtapada, Uttarashada and Swati conform, as the sages say, to the first four of the formulas for the सव्यचक्र (Savya chakra.

चित्राहिबुध्न्यभरणीपूर्वाषाढेन्द्रमन्त्रिणाम् ।
सव्यचक्रान्त्यवाक्यानि चत्वारि क्रमशो विदुः ॥ १०३ ॥

Sloka 103. The last four of the formulas for the सव्यचक्र (Savya chakra) apply in their order to the four Padas of the stars Chittra, Uttarabhadrapada Bharani, Purvashadha and Pushya.

द्विदैवकमलागारपितृदानववैरिणाम् ।
अपसव्यस्य चक्रस्य वाक्यं चादिचतुष्टयम् ॥ १०४ ॥

Sloka 104. The first four of the formulas for the अपसव्यचक्र (Apasavya chakra) are applicable to the stars Visakha, Rohini, Makha and Sravana.

sons in the family holding equal status with the owner of the horoscope.

केसरीयुग्ममण्डूके मातुर्मरणमादिशेत् ।
मरणं राजभीतिं च सन्निपातमरेर्भयम् ॥ ९७ ॥

Sloka 97. When the मण्डूकगति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सव्ये सिंहावलोके तु चतुष्पाद्भयमग्निजम् ।
पृष्ठतो गमनं सव्ये धनधान्यपशुक्षयः ॥ ९८ ॥
पितुर्मरणमालस्यं तत्समानेषु वा मृतिः ।

Sloka 98–98½. In a सिंहावलोक (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृष्ठतोगमन (Prishtatogamana) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डूकगमने वामे स्त्रीसुतार्तिपरिश्रमम् ॥ ९९ ॥
तापज्वरं मृगाद्भीतिं पदच्युतिमरेर्भयम् ।
सिंहावलोकने वामे स्थानभ्रंशं पितुर्मृतिः ॥ १०० ॥

Slokas 99–100. On the other hand, when the चक्र (Chakra) is अपसव्य (Apasavya) and there is a मण्डूकप्लुति (Mandukapluthi), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोकन (Simhavalokana) in an अपसव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

the initial mahadasa being that of the quarter asterism occupied by the Moon in the horoscope under examination.

An illustration will make the whole thing clear. Take for instance the case of the horoscope given in page 237 *supra*.

The Moon's position is 9 signs, 14 degrees, 29 minutes, 39 seconds. These when reduced to minutes give 17,069·65. Dividing this by 800 (the number of minutes of a star), we get 21 stars and 269·65 minutes. The person was born after 269·65 minutes had passed in the 22nd star *viz.* श्रवण (Sravana) *i. e.* after 69·65 minutes had passed in the 2nd quarter of the star, and the Rasi owning this nakshatra-pada is Tula in the Apasavya chakra. The mnemonic formula corresponding to this pada is तासद्भश्रुनिधिरोसा which when translated into figures will become 6–7–8–12–11 10–9–8–7. According to the first school $\frac{69·65}{200} \times 83$ years or 28·90475 years having expired before birth, about 3 years of Vrischika Kuja dasa (वृश्चिककुजदशा) still remain to be passed at the time of birth of the person concerned. The mahadasa that follows next will be that of मीनगुरु, then कुम्भशनिदशा, मकरशनिदशा, धनुर्गुरुदशा, वृश्चिककुजदशा and तुलाशुक्रदशा follow in their order. The subsidiary portions of each of these mahadasas belong to these 9 Rasis, *e. g.*, the bhuktis of the 10 years of मीनगुरुदशा will be (1) मीनगुरु $\frac{10 \times 10}{83}$ years, (2) कुंभशनि $\frac{4 \times 10}{83}$ years, (3) मकरशनि $\frac{4 \times 10}{83}$ years, (4) धनुर्गुरु $\frac{10 \times 10}{83}$ years, (5) वृश्चिककुज $\frac{7 \times 10}{83}$ years; (6) तुलाशुक्र $\frac{16 \times 10}{83}$ years, (7) कन्याबुध $\frac{9 \times 10}{83}$ years; (8) तुलाशुक्र $\frac{16 \times 10}{83}$ years; and (9) वृश्चिककुज $\frac{7 \times 10}{83}$ years. Similarly for the other dasas.

The second school will maintain that the initial mahadasa of the horoscope under reference is that of तुलाशुक्र out of which $\frac{69·65}{200} \times 16$ or 5·57 years having elapsed already, there is still 10·43 years to be passed and the mahadasas to follow are those of कन्याबुध, सिंहरवि, कटकचन्द्र, मिथुनबुध, वृषभशुक्र and so on. The order of the subsidiary periods in each mahadasa is that of the Rasis of the letters in the corresponding formula, *e. g* the bhuktis of the 5

जलेश्यमित्रेन्द्रमृगश्रविष्ठाभगार्यमाशङ्करतारकाणाम् ।
अन्त्यानि वाक्यान्यपसव्यजानि चत्वारि चक्रोपगतानि चाहुः ॥

Sloka 105. The stars Sathabishak, Anuradha, Jyeshta, Mrigasira, Sravistha, Uttara phalguni, Purvaphalguni and Ardra conform to the last four formulas for the अपसव्यचक्र (Apasavya chakra).

॥ अथ सव्यचक्रवाक्यानि ॥

पौरङ्गावोमातासह्रोधी ॥ १ ॥ नक्षत्रदासीचर्वणगः ॥ २ ॥
रूपोत्रक्षुर्निधायरङ्गम् ॥ ३ ॥ वाणी चर्स्थं दधिनक्षत्रम् ॥ ४ ॥
हंसश्ववशांचरपत्रम् ॥ ५ ॥ क्षुंनाळीकरगोभमिा च ॥ ६ ॥
सुदधिनक्षत्रजः सितः ॥ ७ ॥ वामाङ्गारको त्रक्षुर्निधिः ॥ ८ ॥

॥ अथापसव्यवाक्यानि ॥

धनक्षेत्रपराङ्गमिव ॥ १ ॥ तासादत्रक्षुर्निधिदासा ॥ २ ॥
चर्मीमोगीरायधनर्क्षम् ॥ ३ ॥ त्रयोरागीमामेत्तासह ॥ ४ ॥
त्रक्षुर्निधिदासस्तमेव ॥ ५ ॥ गिरायुधनक्षत्रपरः ॥ ६ ॥
गोमांवाचीसदात्रिर्क्षुने ॥ ७ ॥ धिजसितमिवाङ्गारिका ॥ ८ ॥

NOTES.

Astrologers are divided into two schools according to their manner of applying these formulas. One class explain that each formula applies to a nakshatra-pada of a particular type and gives the order of the Rasi-mahadasas composing the entire life represented by the nakshatra-pada and that the subsidiary portions of each Rasi-mahadasa belong to the Rasis mentioned in the formula.

The astrologers of the other class say that each formula is concerned only with the mahadasa of the Rasi owning the corresponding nakshatra-pada (*i. e.*—to which the formula has reference) and the letters in the mnemonic rule indicate the order and the proportionate lengths of the subsidiary periods of the mahadasa in question; and that a life consists of several such Rasi-mahadasas following one another in the natural order of the nakshatra-padas,

॥ अन्तश्चक्रम् ॥

दशां दशाब्दसंगुण्यां सर्वायुःसंख्यया हरेत् ।
लब्धमन्तर्दशा ज्ञेया वर्षमासदिनादिकाः १०७ ॥

Sloka 107. The period of antardasa of a planet in a महादशा (Mahadasa) is found out by multiplying the latter by the number of years assigned to the planet and dividing the product by the number of years constituting the entire Ayus of the Chakra. The result will consist of years, months, days &c.

चक्रेशाब्दा भुक्तिराशीश्वराब्दैर्हत्वा तत्तद्राशिमानायुरासाः ।
अब्दा मासा वासरा नाडिकाद्या दुःस्थानेशा दुःखरोगाकराः स्युः ॥

Sloka 108. The years assigned to the lord of the main Chakra dasa *should be multiplied into the years* for the lord of the Rasi whereof the bhukti in the main dasa is required. The product is to be divided by the maximum life-period for the particular Navamsa to which the कालचक्र (Kalachakra) belongs. The result in the form of years, months, days and ghatikas represents the bhukti required. It is said in this connection that *the lords of* दुःस्थान (Dusthana) produce abundance of misery and illness.

इत्थं महादायदिनं महाब्दैः संगुण्य तत्रान्तरदास्तु दाये ।
पुनश्च तैस्तैः परमायुरब्दैर्हृतं दशान्तर्दशिता दशाख्याः ॥ १०९ ॥

Sloka 109. The subdivisions (अन्तरदशा-antaradaha) of a subperiod (bhukti or antardasa treated in its turn as a whole) are to be obtained by multiplying the number of *days composing* the particular bhukti chosen by the number of years of the mahadasa of the planet whose antara is required, and *dividing the product by th-*

years of सिंहराशिदशा of the horoscope under reference will be (1) मीनगुरु $\frac{10\times5}{100}$ years; (2) मेषकुज $\frac{7\times5}{100}$ years; (3) वृषभशुक्र $\frac{16\times5}{100}$ years; (4) मिथुनबुध $\frac{9\times5}{100}$ years; (5) सिंहरवि $\frac{5\times5}{100}$ years; (6) कर्कचन्द्र $\frac{21\times5}{100}$ years; (7) कन्याबुध $\frac{9\times5}{100}$ years; (8) तुलाशुक्र $\frac{16\times5}{100}$ years and (9) वृश्चिककुज $\frac{7\times5}{100}$ years. The astrologers of Southern India belong to this latter class.

मन्त्रेश्वर in his फलदीपिका refers to both the schools in the two following slokas.

दस्रादिपादप्रभृतीनि भानां वाक्यानि यान्यक्षरपङ्क्तिजानि ।
तेषां क्रमेणैव दशा प्रकल्प्या वाक्यक्रमं साध्विति केचिदाहुः ॥

There are a number of formulas each composed of a number of mnemonic syllables referring to the several nakshatra-padas beginning with the 1st pada of Aswini and giving Rasis in a certain order. It is with reference to the order of Rasis in these formulas that the Rasi-mahadasas of which a life is to consist should be determined. The वाक्यक्रम (Vakya Krama), men of one school say, should be adhered to.

नक्षत्रपादैष्यघटीसमुत्था पूर्वा दशा तत्पतिवर्षजाता ।
पूर्वोक्तपादक्रमशोऽन्य विद्यात् केपांचिदेवं मतमाहुरार्याः ॥

The initial mahadasa of a life belongs to the lord of the Rasi owning the nakshatra-pada occupied by the Moon at the time of birth, being so much of the Rasi-mahadasa as corresponds to the ghatikas that yet remain of the nakshatra-pada and the order of the mahadasas follows the natural order of the nakshatra-padas reckoned from the aforesaid one. This is the opinion, say the sages, held by the other school.

भूतैकविंशद्गिरयो नवदिक्षोडशाब्धयः ।
सूर्यादीनां क्रमादब्दा राशीनां स्वामिनो वशात् ॥ १०६ ॥

Sloka 106. 5, 21, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

जातकपारिजातेऽष्टादशोऽध्यायः

॥ दशान्तर्दशाध्यायः ॥

Adhyaya XVIII.

ON DASAS AND ANTARDASAS.

दशानुसारेण फलं वदन्ति मुनीश्वरा जातशुभाशुभं यत् ।
सारं समुद्धृत्य तथैव वक्ष्ये भेदं यथा विस्तरतो दशायाम् ॥ १ ॥

Sloka 1. Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

बलानुसारेण यथा हि योगो योगानुसारेण दशानुपैति ।
दशाफलैः सर्वफलं नराणां वर्णानुसारेण यथा विभागः ॥ २ ॥

Sloka 2. A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions; and the *character of the dasa that he will* have is dependent on the character of the yoga; and all that men experience in the world is comprehended in the good and evil cropping up in the dasas; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकुजराहुसुरेशमन्त्रि-
मन्दज्ञकेतुभृगुजा नव कृत्तिकाद्याः ।

figure representing the maximum Ayus in years for the quarter asterism concerned. The quotient will be in days etc. In this way, the big, small and smaller divisions of a planetary period styled Dasa, Antardasa, Antara and Vidasa may be obtained.

विनाडीकृत्य नाक्षत्रं स्वैः स्वैः संवत्सरैः पृथक् ।
दायैः संगुण्य सर्वायुरासं सूक्ष्मदशाफलम् ॥ ११० ॥

Sloka 110 What is called सूक्ष्मदशा (Sukshmadasa), *i. e.* the subdivisions of a नक्षत्र (Nakshatra) or Kalachakra antara can be obtained by multiplying the figures in Vighatikas of the antara in question into the number of years of the mahadasa of the planets severally and dividing the product by the number of years of the maximum Ayus appropriate to the particular Kalachakra or nakshatra-pada under consideration.

ग्रहवत्सरवासरा हृता परमायुष्यसमाभिरब्दैः ।
निजवर्षगुणाः स्वपाकदा इति पाकेष्वखिलेषु चिन्तयेत् ॥१११॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
सप्तदशोऽध्यायः ॥

Sloka 111. When the paka of a planet in the dasa, antardasa, etc. of another planet is required, multiply the number representing the years of the mahadasa of the former into the figure denoting the years, months, days etc. of the latter and divide the product by the fixed number of years for the maximum Ayus. The quotient will be the paka required This rule is to be applied in the case of every paka that has to be found out.

Thus ends &c.

जातकपारिजातेऽष्टादशोऽध्यायः

॥ दशान्तर्दशाध्यायः ॥

Adhyaya XVIII.

ON DASAS AND ANTARDASAS.

दशानुसारेण फलं वदन्ति मुनीश्वरा जातशुभाशुभं यत् ।
सारं समुद्धृत्य तथैव वक्ष्ये भेदं यथा विस्तरतो दशायाम् ॥ १ ॥

Sloka 1. Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

बलानुसारेण यथा हि योगी योगानुसारेण दशामुपैति ।
दशाफलैः सर्वफलं नराणां वर्णानुसारेण यथा विभागः ॥ २ ॥

Sloka 2. A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions , and the character of the dasa that he will have is dependent on the character of the yoga , and all that men experience in the world is comprehended in the good and evil cropping up in the dasas ; and the *distribution of this good and evil should be declared* suitably to the conditions of the four castes.

आदित्यचन्द्रकुजराहुसुरेडमन्त्रि-
मन्दज्ञकेतुभृगुजा नव कृत्तिकाद्याः ।

तेनोनयः सिनदयातटधन्यसेव्य-
सेनानरा दिनकरादिदशाब्दसंख्याः ॥ ३ ॥

Sloka 3. Count the stars from Krittika in groups of nine. The planets presiding over the dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus respectively and their years are 6, 10, 7, 18, 16, 19, 17, 7 and 20.

आरोहवीर्याधिकभावतुल्यबिन्द्वाधिकाः कर्मभवोदयस्थाः ।
तुङ्गादिवर्गोपगता नभोगाः षड्वीर्यवन्तश्च शुभप्रदाः स्युः ॥४॥

Sloka 4. Planets prove propitious when they have predominant strength, in their progress towards exaltation, when they have more than the average number of benefic dots correspondingly with the bhavas they dominate, when they occupy the 10th, the 11th and the first bhavas; when they have attained to exaltation and other benefic vargas and lastly when they possess six-fold strength.

मान्दिराशिपतिमान्दिभावगाः स्वल्पबिन्दुरिपुनीचमूढगाः ।
पापखेटयुतभावसन्धिगा राशिसन्धिलवगास्त्वनिष्टदाः ॥ ५ ॥

Sloka 5. But planets produce evil when (1) they own the Rasi occupied by Mandi; (2) they occupy the bhavas containing Mandi, (3) they are associated with fewer than the average number of benefic dots; (4) they are *in inimical, depressed or eclipsed signs; (5) they are* in a भावसन्धि (bhava sandhi) or associated with malefic planets; and lastly when they occupy portions of Rasi-Sandhi (which have been termed inauspicious).

NOTES.

For the term भावसन्धि (bhava-Sandhi), see Sripatipaddhati.

Adhyaya I, Sloka 8.

दशापतिर्लग्नगतो यदि स्यात् त्रिषड्दशैकादशगश्च लग्नात् ।
तत्सप्तवर्गोऽप्यथ तत्सुहृद्वा लग्ने शुभो वा शुभदा दशा सा ॥६॥

Sloka 6. Ascertain the Lagna or the rising sign at the time of commencement of a dasa. If the lord thereof be in this Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the सप्तवर्ग (Saptavarga) of the lord of the dasa, *i. e.* if the rising sign, hora, drekkana, saptamsa, navamsa, dwadasamsa or trimsamsa be owned by the lord of the dasa or if a friendly planet or a benefic one be in the Lagna, the dasa will prove auspicious.

NOTES.

Vide infra, sloka 14.

This and the next five slokas have been taken from Sripatipaddhati.

दशाधिनाथस्य सुहृद्गृहस्थस्तदुच्चगो वाऽथ दशाधिनाथात् ।
स्मरत्रिकोणोपचयस्थितश्च ददाति चन्द्रः खलु सत्फलानि ॥ ७ ॥

Sloka 7. The Moon produces beneficial effects when in the house of a friend of the lord of the dasa; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya) houses with reference to the दशानाथ (Dasanathha).

(*vide infra*, sloka 14.)

उक्तेषु राशिषु गतस्य विधोः स भावः
स्याज्जन्मकालभवमूर्तिधनादिभावः ।
तद्वाद्विवृद्धिकृदसौ कथितो नराणां
तद्भावहानिकृदथेतरराशिसंस्थः ॥ ८ ॥

Sloka 8. *In the favorable positions mentioned* in the previous sloka, the Rasi occupied by the Moon

should represent some one of the 12 bhavas, Lagna, Wealth, etc., at the time of birth. The Moon in one of these favorable positions promotes prosperity in respect to the bhava represented by the Rasi occupied. In the unfavourable positions, the bhava represented by the Rasi (occupied by the Moon) suffers damage.

दशाप्रवेशे स्वगृहादिसंस्थे हिमद्युतौ यत्फलमुक्तमार्यैं(र्यैः)ः ।
तद्वाच्यमिन्दुर्हि शुभाशुभाख्यं फलं मनोरूपतया ददाति ॥ ९ ॥

Sloka 9. What has been described by the ancients such as वराहमिहिर (Varahamihira) as the effect of the Moon being in his own house or that of other planets should be mentioned in this connection. For it is the Moon that produces good and evil to be experienced in the form of mental states (pleasure and pain).

उत्पादितं हि द्युचरस्य पूर्वं शुभाधिकं कष्टफलं हि यत्तत् ।
तेनानुसारेण दशासु कल्प्यं शरीरभाजामशुभं शुभं च ॥ १० ॥

Sloka 10. The good and evil to be experienced by men in the dasas or planetary periods should be determined in accordance with the इष्ट (Ishta) and कष्ट (Kashta) of the planet who is the lord of the dasa as worked out previously (*vide* श्रीपतिपद्धति (Sripatipaddhati) Adhyaya 4, sloka 4).

इष्टोत्कटत्वे हि शुभानि पुंसां फलान्यनिष्टान्यशुभोत्कटत्वे ।
साम्ये तु मिश्राणि फलानि नूनं सर्वत्र चैवं परिकल्पनीयम् ॥

Sloka 11. Men experience good when the इष्ट (Ishta) portion of a planet's influence is greatly in excess of the कष्ट (Kashta) portion. But when the latter is predominant, evil has to be mostly suffered. But when the इष्ट (Ishta) and कष्ट (Kashta) are even, the effects are

of a mixed *kind*. *In all* cases the planetary influence should thus be interpreted.

संज्ञाध्याये यस्य यद्द्रव्यमुक्तं कर्माजीवे यस्य यच्चोपदिष्टम् ।
भावस्थानालोकयोगोद्भवं च तत्तत्सर्वं तस्य योज्यं दशायाम् ॥१२॥

Sloka 12. Whatever substance is mentioned as belonging to a planet in the (chapter on Definitions) संज्ञाध्याय (Sangnadhyaya–*vide* बृहज्जातक Brihatjataka Adh. II, sloka 12 also जा. पा. Adhyaya II sloka 20), and whatever calling is declared appropriate to a planet in the chapter on Profession (*vide* बृ. जा. Brihatjataka Adh. X, sloka 1 etc. also जा. पा. Adhyaya XV, slokas 43-50), whatever has been spoken of as the effect of the presence of planets in bhavas (*vide* बृ. जा. XX-1, etc. XVIII-1 etc. also जा.पा. VIII-slokas 39-117) and of their being associated with or aspected by other planets, and of their combinations of yogas (except Nabhasa yogas), all this must be duly assigned to the planets concerned in their several dasas.

NOTES.

Cf. फलदीपिका

संज्ञायां यदभाद्दिवाकरविधिश्लोकेषु यज्जल्पितं
कर्माजीवनिरूपितं फलमिदं यद्योगचिन्ता विधौ ।
यद्यस्येक्षणयोगसंभवफलं भावेशयोगोद्भवं
भावेशैरपि भावगैरपि फलं वाच्यं दशायामिह ॥

This as well as the next two slokas are from Brihat Jataka.

In predicting the several effects of the dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the dasa of that particular planet (*vide* बृ. जा. *Ch.* VIII, *slokas* 12-19.) *These will have to be generally* supplemented by the effects due to other considerations as well, of the planet, viz., its influence due to its functioning as

NOTES.

Should the dasa period of any planet be bad, the inner soul assumes a malefic character for the time and misery and loss of wealth will be the result.

पाकस्वामिनि लग्नगे सुहृदि वा वर्गेऽस्य सौम्येऽपि वा
प्रारब्धा शुभदा दशा त्रिदशषड्लाभेषु वा पाकपे ।
मित्रोच्चोपचयत्रिकोणमदने पाकेश्वरस्य स्थितः
चन्द्रः सत्फलबोधनानि कुरुते पापानि चातोऽन्यथा ॥१४॥

Sloka 14. When the lord of a dasa, or a planet friendly to the same is in the Lagna[1] initiating the dasa; when a varga of this Lagna is owned by the lord of the dasa[2]; when a benefic planet occupies the Lagna aforesaid: or when the lord of a dasa is in an उपचय (Upachaya) position, viz., (3rd, 10th, 6th, 11th) with respect to the Lagna, the dasa in question will prove prosperous. When the Rasi occupied by the Moon happens to be the exaltation sign of the lord of the dasa, or a friendly house, an Upachaya, a Trikona, or the 7th house with respect to the lord of the dasa, the effects will be happy If the Moon's place be different, the effects will be far from happy.

NOTES.

Cf. slokas 6 and 7 *supra*.

Also *cf.* होरामकरन्द

पाकेशे लग्नवर्तिन्युत सुहृदि शुभे वा तदीयेऽथ वर्गे
प्रारब्धा सत्फला स्यादुपचयभवनस्थेऽपि वा पाकनाथे ।
मित्रस्वोच्चत्रिकोणोपचयमदनगः शीतरश्मिर्दशेशाद्
उद्बोधं सत्फलानां रचयति नितरामन्यथा निन्दितानाम् ॥

फलदीपिका

दशेशस्य तुङ्गे सुहृद्भे दशेशात् त्रिषट्कर्मलाभत्रिकोणास्तगेषु ।

यदा चाग्गत्या समायाति चन्द्रः शुभं संविभक्तेऽन्यथा चेदरिष्टम् ॥

1. Some interpret it as referring to the Lagna (in a nativity) at birth.

2. That is when the lord of the dasa is the owner of the Lagna Rasi, Lagna Hora, Lagna Decanate, Lagna Navamsa, Lagna Dwadasamsa, or Lagna Trimsamsa.

सुहृदि वा वर्गेऽस्य सौम्येऽपि वा — may also be interpreted thus: "Or if a friendly planet or a benefic one be in the Varga of the lord of the dasa," or "if the lord of the dasa be in the Varga of a friendly or benefic planet."

लग्नादिष्टगृहोपगस्वभवने तुङ्गे सुहृद्भेऽथवा
पाकेशः शुभमित्रवीक्षणयुतस्तत्पाकभुक्तौ शुभम् ।
केन्द्रे वा यदि कोणगेऽतिशुभदः पापास्त्रिषष्ठायगाः
तुङ्गाद्योपचयेषु ये चलयुतास्तेषां दशायां शुभम् ॥ १५ ॥

Sloka 15. When the lord of a dasa ripe for fruition happens to be in a swakshetra or in its exaltation or in a friendly house or in an उपचय (Upachaya) place from the Lagna or has the aspect on it of a benefic or a friendly planet, its dasa and bhukti will be favourable. When a Kendra or a Kona is occupied by an exceedingly benefic planet and the 3rd, the 6th and the 11th bhavas by malefic ones, there will be prosperity during the dasa of those among them that are strong and occupy their exaltation or other such उपचय (Upachaya) places.

Cf. फलदीपिका

सद्भावगो गोचरतो विलग्नाद्दशेश्वरः स्वोच्चसुहृद्गृहस्थः ।
सद्भावपुष्टिं कुरुते तदानीं बलान्वितश्चेज्जननेऽपि तस्य ॥
केन्द्रेशस्य सतोऽसतोऽशुभशुभौ कुर्याद्दशा कोणपाः
सर्वे शोभनदास्त्रिरिभवपा यद्यन्यनर्थप्रदाः ।

रन्ध्रेशोऽपि विलग्नपो यदि शुभं कुर्याद्रविर्वा शशी
यद्येवं शुभदः पराशरमतं तत्तद्दशायां फलम् ॥

अन्योन्यमित्रग्रहयोर्दशायां भुक्तौ शुभं षड्बलशालिनोस्तु ।
शत्रुग्रहौ दुर्बलशालिनौ चेत् पाकापहारे तु तयोरनर्थः ॥ १६ ॥

Sloka 16. If two planets be mutually friendly and have six-fold strength, there will be prosperity during *their dasa and bhukti. But if the two planets be inimical* and weak, their पाक (Paka) and अपहार (Apahara) may entail evil.

Cf. फलदीपिका

बलोनितो जन्मनि पाकनाथो मौढ्यं स्वनीचं रिपुमन्दिरं वा ।
मासश्च यद्भावमुपैति चारात् तद्भावनाशं कुरुते तदानीम् ॥

करोति यद्भावगतः स्वपाके तद्भावजन्यं त्वशुभं शुभं वा ।
शुभं शुभव्योमचरस्य पाके पापस्य दाये त्वशुभं वदन्ति ॥१७॥

Sloka 17. A planet produces its effect upon the bhava it occupies during its dasa, this effect being good or bad according to the nature of the planet. If the planet be a benefic one, good is to be expected, say the astrologers, during its dasa, to the bhava concerned; if the planet be malefic, the bhava will suffer evil.

cf. फलदीपिका

यद्भावगःपाकपतिर्दशेशात् तद्भावजातानि फलानि कुर्यात् ।
विपत्तरिःफाष्टमभावगश्चेत् दुःखं विदध्यादितरत्र सौख्यम् ॥

सौम्यान्वितग्रहदशाऽतिशुभप्रदा स्यात्
पापान्वितस्य विफला परिपाककाले ।
मिश्रग्रहेण सहितस्य दशापहारे
मिश्रं फलं भवति मिश्रबलान्वितस्य ॥ १८ ॥

|| *Sloka* 18. The dasa of a planet will be very auspicious when it is in conjunction with a benefic planet. If it be in conjunction with a malefic one, its dasa when ripening will be barren of effect. If the planet concerned be associated with one of mixed nature and be neither weak nor strong, its dasa and apahara will be characterized by effects of mixed nature.

यद्धातुखेटस्य दशापहारे तद्धातुवित्तायतिमाहुरार्याः ।
धातुक्षयं पापवियच्चरस्य पाकेऽभिवृद्धिं शुभदस्य धातोः ॥ १९ ॥

Sloka 19. Whatever be the metal assigned to a planet, the acquisition of property in that metal takes place during the dasa and apahara of that planet. If the planet concerned exert a malefic influence the property in the metal will diminish during its dasa, but if the influence be benefic, the property will receive accession.

सपत्नखेटोपगतस्य पाके सपत्नवृद्धिं सकलार्थनाशम् ।
यत्कर्मकर्तृग्रहपाककाले तत्कर्मसिद्धिं प्रवदन्ति सन्तः ॥ २० ॥

Sloka 20. During the dasa of a planet associated with a hostile one, enemies will multiply and all undertakings will fail. Of whatever business or concern a planet is a karaka (promoter), that concern will succeed, as the wise say, during the dasa of that planet.

यत्कार्यकारिद्युचरस्य दाये तत्कार्यसिद्धिं प्रवदेन्नराणाम् ।
शुभग्रहोऽसौ यदि कार्यसिद्धिं पापस्तु तत्कार्यविनाशमेव ॥२१॥

Sloka 21. If men's success in a business or concern be the subject of inquiry, the astrologer should predict the success of the concern during the dasa of the planet that is the promoter of the concern in question. If the influence of the planet be for good, the prosperity

of the concern may be predicted; if for evil, the concern will be a failure.

- राजस्थानपराजकारकदशा राजप्रसादप्रदा
देवज्योमचरस्य पाकसमये तद्देवताराधनम् ।
धर्माधीशदशागमे सति तपोधर्मादिसिद्धिं वदेत्
कर्मेशस्य दशापहारसमये यज्ञादिकर्मोत्सवम् ॥ २२ ॥

Sloka 22 Royal favor is usually secured during the dasa period of the planet that is the karaka of royalty (viz. Jupiter) or owns the bhava representing it (5th bhava) The worship of the deity represented by a planet comes on *apr þ.s* during the period of the ripening of its dasa. Perfection in the practice of religious austerities, good works etc., may be predicted to come on during the advent of the dasa of the lord of the 9th bhava. The palmy time for sacrifices and other meritorious rites will be during the dasa and apahara of the lord of the 10th bhava

सत्वादिग्रहपाकभुक्तिसमये तत्तद्गुणो जायते
जन्मर्क्षादिनवर्क्षगग्रहदशा कुर्वीत भूतं फलम् ।
कर्मर्क्षादिनवर्क्षगस्य बलिनः पाके भविष्यत्फलं
चाधानादिगतस्य सर्वमफलं पाके फलं वा वदेत् ॥ २३ ॥

Sloka 23 During the Paka and bhukti of a planet, the predominant quality characterising it whether सत्व (Satva) रजस (Rajas) and तमस (Tamas) (*vide* Adhyaya 2, sloka 16) generally manifests itself. This manifestation foreruns or inaugurates the dasa of the planet in case it should occupy one of the 9 asterisms from the जन्मर्क्ष (*Janmarksha*) But if the planet's position be in one of the 9 asterisms from the कर्मर्क्ष (Karmarksha), the manifes-

tation adverted to will take place some time after the dasa has set in. When the place of the planet is among the nine stars from the आधान (Adhana), the manifestation in question will not take place, or if it takes place at all, it will be only so long as the dasa lasts.

NOTES.

For जन्मर्क्ष, कर्मर्क्ष and आधान *vide supra* Adhyaya 9, Sl. 78-80.

शीर्षोदयगतः खेटः पाकादौ फलदो भवेत् ।
पृष्ठोदयस्थः पाकान्ते चोभयोदयगः सदा ॥ २४ ॥

Sloka 24. A planet in a Sirshodaya sign yields fruit at the initial portion of the period of life influenced by him. But the same planet in a Prishtodaya sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times.

cf. फलदीपिका

क्रमेण पृष्ठोभयमस्तकोदयस्थितोऽन्त्यमध्यप्रथमेषु पाकदाः ॥

षष्ठेशस्य दशाविलापकरणी मृत्युर्विनाशप्रभो-
रस्तन्योमचरस्य बन्धुमरणं पाकेऽपहारेऽथवा ।
संपत्साधकमैत्रपाः परममैत्रक्षेमताराधिपा-
स्तेषामपहारभुक्तिसमये संपत्समृद्धिं वदेत् ॥ २५ ॥

Sloka 25. The dasa of the lord of the 6th bhava may lead to wailing and lamentation. During the paka or the apahara of the lord of the 8th bhava, death may set in. When the dasa or apahara of the lord of the 7th bhava is in progress, a near relative may be lost. Without overlooking the above, the astrologer may predict prosperity in general during the apahara or bhukti of planets presiding over the asterisms termed संपत् (Sampat), साधक (Sadhaka), मैत्र (Maitra), परममैत्र (Parama maitra) and क्षेम (Kshema).

NOTES.

The terms जन्म, कर्म and आधान have been explained already in Adhyaya 9, slokas 78-80. The nine stars counted from any one of the above three are termed respectively (1) जन्म (2) संपत् (3) विपत् (4) क्षेम (5) प्रत्यर् (6) साधक (7) वध (8) मैत्र and (9) परममैत्र.

cf. फलदीपिका

चोराग्नीतिमनर्थतां च दमनं रोगान् बहून् दुष्कृतिं
भृत्यत्वं लभतेऽपमानमयशः षष्ठेशदाये व्रणम् ॥
जामातुर्व्यसनं कलत्रविरहं स्त्रीहेत्वनर्थागमं
द्यूनेशे विषलिप्यसत्यभिरतिं गुह्यामयं चाटनम् ।
रन्ध्रेशायुषि शोकमोहमदमात्सर्यातिमूर्च्छोच्छ्रितिं
दारिद्र्यं भ्रमणं वदेदपयशो व्याधीनवज्ञां मृतिम् ॥

त्रिमण्डलेष्वथैकस्मिन् पापस्तिष्ठति दुर्बलः ।
तद्दशायां मृतिं विन्द्यात् ससौम्यो यदि शोभनम् ॥ २६ ॥

Sloka 26. When, in one of the three cyclic divisions into which the twelve bhavas may be arranged under certain conditions for Ayurdaya purposes, there is a malefic planet devoid of strength, the person concerned may come by his death during its dasa. In case the weak planet in question happens to be benefic, all will go well.

राशिसन्धिगदाये तु शोकरोगादिपीडनम् ।
त्रिंशद्भागमनुक्रान्तदशा मृत्युफलप्रदा ॥ २७ ॥

Sloka 27. When the dasa of a planet occupying a ऋक्षसन्धि (Riksha-Sandhi) is in progress, a person may be afflicted with sorrow and disease. When a planet has progressed no further than the 30th degree of a Rasi, its dasa may produce death.

नीचस्थितो जन्मनि यो ग्रहः स्यात् स चापि तद्युक्तखगो न शक्तः ।
दातुं शुभं राहुयुतस्त्वनिष्टं तत् क्षेत्रगस्तद्युतराशिपश्च ॥ २८ ॥

Sloka 28. A planet occupying its depression at a birth is not competent to produce good effects, nor is another associated therewith. If the depressed planet be in conjunction with Rahu, it may do harm ; as also the planet occupying a house owned by it and the one owning its depression Rasi.

तत्तद्भावाधीश्वरस्यातिशत्रुर्यो वा खेटो बिन्दुशून्यर्क्षयुक्तः ।
तत्तत्पाके मूर्तिभावादिकानां नाशं ब्रूयादेवमाहुर्मुनीन्द्राः ॥२९॥

Sloka 29. When any one of the several bhavas such as the Lagna is the subject of inquiry, and when a planet exceedingly inimical to the lord of the bhava under consideration occupies a house void of benefic dots, the astrologer, relying upon the unanimous declaration of eminent sages, may announce that the bhava in question will suffer annihilation during the ripening of the dasa of the inimical planet referred to.

बाधास्थानपतद्युतग्रहदशा शोकादिरोगप्रदा
तत्केन्द्रस्थदशापहारसमये दुःखं विदेशाटनम् ।
अन्योन्याष्टमषष्ठगद्युचरयोः पाकापहारे भयं
देशत्यागमनर्थमिष्टनुभयोः सर्वं विमिश्रं वदेत् ॥ ३० ॥

Sloka 30. The dasa period of a planet owning a बाधास्थान (Badhasthana) as well as of the one associated therewith leads to disease, distress and other such evils. During the dasa and apahara of a planet occupying a Kendra from the बाधास्थान (Badhasthana), sorrow and foreign travel will crop up. If two planets occupy the

6th and the 8th places in respect to each other, the astrologer may predict danger, exile or some untoward event during their paka and apahara; but if the planets in question be benefic and friendly, the effect will be mixed.

NOTES.

बाधास्थान and बाधक are defined thus:—

> आरूढराशौ चरे आयराशौ स्थिरे तु बाधा नवमे विचिन्त्या ।
> तथोभये कामगृहे ग्रहाणां केन्द्रेषु चैषामिति केचिदाहुः ॥
> चरस्थिरोभये लग्ने लाभधर्मास्तैः क्रमात् ।
> ग्रहाणां केन्द्रसंस्थैश्च ग्रहैर्बाधकमुच्यते ॥

When the Lagna (whether of birth or of query) is a moveable, immoveable or dual sign), the 11th, the 9th and the 7th places therefrom taken in order are termed बाधस्थानानि or troublous positions. The planet owning a बाधस्थान as well as the one occupying it or its Kendra is called बाधक (Also *vide* Adhyaya 2, *sl.* 48).

> पाके दीप्तस्य राजा भवति धनयशोदानविद्याविनोदी
> स्वस्थस्याचारधर्मश्रवणबहुसुखारोग्यवित्तान्वितः स्यात् ।
> राजप्रीतिं विभूतिं सुखमिह मुदितस्योमवासस्य दाये
> शान्तस्यारोग्यसौख्यश्रियमवनिपतिप्रीतिमुत्साहमेति ॥३१॥

Sloka 1. *If the planet ripening the fortune of a* person at any time be the one termed दीप्त (Deeptha) (*vide* Adh. 2, slokas 16 18), he will become a king with an abundance of wealth, fame, patronage and learning to make him happy, if a स्वस्थ (Swasthi), he will have secured to him the benefits of old traditions, *religious* observances, the hearing of pious *homilies, exceeding* comfort, health and wealth, if a मुदित (Muditha), its gifts to him will be in the form of royal favour, power and worldly happiness, if a शान्त (Santha), the effect

will be exemption from ailments, happiness, prosperity, the good will of the rulers and a spirit of enterprise.

पाके शक्तस्य विद्याविनयधनतपःसिद्धिधर्मप्रवृत्तिः
चोरारातिक्षितीशैर्भयमनुजमृतिः पीडितस्य ग्रहस्य ।
दाये दीनस्य दैन्यं विकलखगदशा शोकरोगप्रदा स्यात्
चित्तक्लेशः खलस्य प्रतिदिनमरिभिर्भीतखेटस्य भीतिः ३२

Sloka 32. When the dasa of a planet termed शक्त (Saktha) is in fruition, a person will evince a predilection for learning, education, money, religious austerities, acquisition of supernatural powers and works of charity. During the progress of the dasa of a planet called पीडित (Peedita), a person may have to apprehend danger from robbers, enemies and the rulers of the land, or lose an younger brother. Distress is all the legacy that a दीन (Deena) planet could leave. The dasa of the ill-conditioned planet termed विकल (Vikala) leads to distress and disease; that of a खल (Khala) produces mental anguish; and lastly, the planet in the भीत (Bheetha) state keeps the person under its infuence in dread of adversaries.

विलग्नतारेन्दुमनामताराप्रश्नेन्दुनक्षत्रगणेषु मध्ये ।
बलाधिकर्क्षेशदशाक्रमेण फलं शुभं वाऽशुभमाहुरार्याः ॥ ३३ ॥

Sloka 33. Note down these four stars: viz. (1) the one occupied by the Lagna; (2) that occupied by the Moon; (3) that indicated by the name of the person concerned; and (4) that occupied by the Moon at the time of the query. Ascertain which of these is strongest. Starting with the dasa of the lord of this predominant star and following the order of the nakshatra dasas,

astrologers of eminence announce the good or evil falling to the lot of the person concerned.

उत्पन्नक्षत्रविलग्नतो वा भूयात्क्रमेणैव दशाफलानि ।
दशावसानेष्वशुभं च सर्वे कुर्वन्ति सामान्यफलं नराणाम् ३४

Sloka 34. If the Rasi containing the उत्पन्न (Utpanna) nakshatra (*vide* next sloka) be stronger than any referred to in the preceding sloka, it is quite possible that the person about whom divination is to be made, may get the fruits of all the dasas of his life calculated from the Utpanna nakshatra as the starting point. It is to be understood as a general rule that all planets have a tendency to work evil at the end of their several dasas.

जन्मर्क्षात्परतस्तु पञ्चमभवाऽथोत्पन्नसंज्ञा दशा
स्यादाधानदशाऽप्यतोऽष्टमभवा क्षेमान्महाख्या दशा ।
आसां चैव दशावसानसमये मृत्युप्रदा स्यान्नृणां
स्वल्पानल्पसमायुषां त्रिविधपञ्चर्क्षदशायान्तिमे ॥ ३५ ॥

Sloka 35. Ascertain the 5th, the 8th as well as the 4th star from जन्मर्क्ष (Janmarksha), *i. e.* the star occupied by the Moon at the time of a person's birth. Cycles *of dasas are calculated from every one of these as the* starting point. The dasa counted from the 5th is called उत्पन्न (Utpanna); that from the 8th, आधान (Adhana); that from the 4th, क्षेम (Kshema). If the dasas in these cycles have their ends tallying with each other or with the end of the dasa taken in the same order from जन्मर्क्ष (Janmarksha), *i. e.* giving the same number of years, *months, etc.*, it is a sign that the life of the person concerned is to end with the dasa. In the case of people endowed with short, long and medium lives, the demise

will happen at the close of the 3rd, the 7th and the 5th dasa respectively.

cf. पराशर

अल्पायुर्योगजातस्य त्रिपद्याये मृतिं वदेत् ।
जातस्य मध्यमे योगे प्रत्यरौ तु मृतिर्भवेत् ॥
दीर्घायुर्योगजातानां वधभे तु मृतिर्भवेत् ।

॥ निर्याणदशा ॥

जातोऽह्नि चेदर्कशनिस्फुटैक्यतारादिनिर्याणदशा प्रकल्प्या ।
तारेशराहुस्फुटयोगतारा पूर्वा दशा रिष्टकरा रजन्याम् ॥ ३६ ॥

Sloka 36. If the birth of a person be during day time, his exit from the world is to be thus determined: Add the figures for the Sun and Saturn, and find out the asterism and the portion thereof indicated by this total. In the महादशा (mahadasa) of this asterism, find out which period corresponds to the particular portion of the star already found. The death of the person concerned will occur at this point of time. If the birth be during night, add the figures for the Moon and Rahu; ascertain as before the particular period of the mahadasa corresponding to the portion of the asterism indicated by the total. This will give the time of निर्याण (Niryana).

॥ गुलिकदशा ॥

गुलिकस्थितनक्षत्राद्दशा तस्य प्रकल्पिता ।
तद्राश्यंशनवांशेशौ सहकारी च मृत्युदाः ॥ ३७ ॥

Sloka 37. Ascertain the asterism occupied by Mandi at the time of a person's birth. The dasa of Gulika is reckoned from this star. The lords of the Rasi and the Navamsa occupied by Gulika as well as

the preceding sloka. शूलर्क्ष *(Soolarksha) is the 8th Rasi from the* place occupied by the Karaka or its 7th, whichever of them is found to be stronger. त्रिशूलर्क्ष means the शूलर्क्ष and its triangular signs.

Soola dasas are helpful to find the निर्याण (Niryana) of any particular relative signified by the karaka under consideration.

तत्कारकस्थितगृहादिषु सर्वभेषु
चक्रप्रमाणदलवत्सरसंयुतेषु ।
वीर्यान्वितेषु शुभदृष्टियुतेषु सौख्यं
नीचारिपापयुतभेषु वदन्त्यनिष्टम् ॥ ३९ ॥

Sloka 39. Should the signs representing the Rasi and other Vargas (Hora, Drekkana, Saptamsa, etc.,) occupied by the Karaka under consideration happen to be strong either by the association of, or aspect by, benefics, one may predict good results at the year signified by the number of years allotted to the lord of the respective sign representing the Varga (according to the Udu dasa system) increased by 6. But if the sign happens to be either the debilitation or inimical house of the karaka planet, or be also occupied or aspected by a malefic planet, one has to divine only evil during the said years.

NOTES.

The above meaning is only tentative. "चक्रप्रमाणदलवत्सरसंयुतेषु" *has been taken to mean as "with 6 years added." As it is not* explicit as to to what number this 6 should be added, it is interpreted as the years according to the Udu dasa system allotted to the lords of the several vargas occupied by the karaka in question.

॥ महादशाविशेषः ॥

यत्रांशगतः शशी तदधिपेनालोकितो वा युत-
स्तेषां पक्वदशा विशेषफलदा वक्ष्यामि तत्फलम् ।

देहे पापयुते तु रोगमधिकं जीवे तु जीवभ्रमं
दृष्टाधयनयोः सहा बलयुतिर्मृत्युं दशायां नृणाम् ॥ ४० ॥

Sloka 40. If at a birth, the planet owning the asterism or the Navamsa occupied by the Moon should aspect the latter or be in conjunction with it, the Kalachakra dasas of these planets will be fraught with the special effects to be mentioned. Disease crops up when the देह (Deha) of the dasas in question is associated with an evil planet; and dizziness when such a planet occupies the जीव (Jeeva) If both the देह (Deha) and जीव (Jeeva) be occupied by malefic planets, and the evil influence thus become overpoweringly strong, death will follow as a consequence.

॥ अथान्तर्दशाविशेषफलम् ॥

पापो विलग्नगृहगो यदि तद्दशायां
पापापहारसमये बहुशोकरोगम् ।
वित्तक्षयं नृपसपत्नभयं नराणां
सौम्यस्य मिश्रमखिलं प्रवदन्ति सन्तः ॥ ४१ ॥

Sloka 41. If a malefic planet occupy the Lagna, astrologers say that during the progress of its dasa, there will be much distress and disease, loss of wealth, and risk from rulers and foes, when the apahara belongs to a malefic planet The effect will be wholly mixed in the apahara of a benefic planet.

लग्नाधिपदशाकाले पापभुक्तौ महद्भयम् ।
रोगमृत्युभयं सर्वे वदन्ति स्थाननाशनम् ॥ ४२ ॥

Sloka 42. During the time of the dasa of the lord of the Lagna and the bhukti of a malefic planet therein,

astrologers unanimously say that there will be much evil to be apprehended taking in the form of disease, death or loss of place.

धनाधिपदशाकाले मन्दभुक्तौ धनक्षयम् ।
इष्टबन्धुविरोधश्च भविष्यति न संशयः ॥ ४३ ॥

Sloka 43. At the time the dasa of the lord of the 2nd bhava is in progress and in the bhukti of Saturn, loss of wealth, and quarrel with friends and relations will undoubtedly crop up.

धनाधिपः पापखगो यदि स्यात् शन्यारभोगीशदिनेश्वराणाम् ।
अन्तर्दशायां धननाशमाहुः पापान्विते तद्भवने तथैव ॥ ४४ ॥

Sloka 44. If the lord of the 2nd bhava be malefic, astrologers declare that there will be loss of wealth during the antardasas of Saturn, Mars, Rahu and the Sun. The same holds good when a malefic planet occupies that bhava.

धनान्वितः पापखगस्तदीशस्यान्तर्दशायां क्षितिपालकोपात् ।
मानार्थनाशं निगलं नराणां स्थानच्युतिं मित्रविरोधमेति ॥४५॥

Sloka 45. When a malefic planet occupies the 2nd bhava, *the person concerned will have to suffer* during the antardasa of that planet through the ill-will of the ruler of the *land, loss* of honor, *loss* of *wealth*, imprisonment, loss of high status among men, and may *incur the hatred of his friends.*

पापग्रहे विक्रमभावनाथे पापान्विते पापवियच्चराणाम् ।
अन्तर्दशायामरिशस्त्रचोरैर्दुःखं समायाति शुभान्विते वा ॥४६॥

Sloka 46. If a malefic planet owning the 3rd bhava be associated with a planet also malefic, trouble will come to the person concerned through the instrumenta-

lity of foes, weapons and thieves during the antardasa of malefic planets. This is not an unlikely result even when the lord of the 3rd bhava in question is associated with a benefic planet.

दुश्चिक्यभावाधिपदायकाले मन्दारभोगिध्वजभानुभुक्तौ ।
नाशं वदेत्तत्र सहोदराणां भवेद्विशेषात्सहजैर्विरोधः ॥ ४७ ॥

Sloka 47. During the dasa of the lord (when malefic) of the 3rd bhava and in the bhukti of Saturn Mars, Rahu, Ketu or the Sun an astrologer may generally predict loss of brothers and sisters, or, at all events, a misunderstanding with them.

क्षेत्राधिनाथस्य शुभेतरस्य पाके तु पापग्रहभुक्तिकाले ।
स्थानच्युतिं बन्धुजनैर्विरोधं कृष्यादिगोवित्तविनाशमाहुः ॥४८॥

Sloka 48. At the ripening of the dasa of the lord of the 4th bhava, when other than benefic, and during the bhukti of a malefic planet, astrologers say there will be loss of place, quarrel with relatives, damage to agriculture and kindred pursuits, to cattle and to wealth.

पापापहारसमये सुतराशिपस्य
पाके नृपालभयमिष्टसुतार्तिमाहुः ।
सौम्यापहारसमये सुतवित्तलाभ-
मुर्वीशबन्धुजनलालनमिष्टसिद्धिम् ॥ ४९ ॥

Sloka 49 In the dasa of the lord of the 5th bhava, when a malefic planet has its apahara, astrologers say there will be danger to be apprehended from the sovereign, or a dear son may fall ill. But during the apahara of a benefic planet, there will be accession of wealth and children, kind attentions from the rulers and kinsmen and the attaining of what is wished for.

षष्ठेशपाकसमये तु शुभेतराणां
भुक्तौ नृपानलभयं व्यसनं च रोगम् ।
पाके कलत्रगृहपस्य खलापहारे
पत्नीविनाशमटनं च विदो वदन्ति ॥ ५० ॥

Sloka 50. Wise astrologers say that in the dasa of the lord of the 6th bhava and in the bhukti of planets not benefic, a person has to apprehend danger from a king or from fire; he may suffer some misfortune or become liable to disease In the dasa of the lord of the 7th bhava and in the apahara of a planet in the खल (Khala) state, the person concerned may lose his wife and become a wanderer.

रन्ध्रस्वामिदशागमे रिपुभयं पापापहारे नृणां
आयुर्वित्तयशोविनाशमटनं स्थानाच्युतिं वा वदेत् ।
पाके धर्मगृहाधिपस्य मरणं पित्रोरधर्मायतिं
भुक्तौ पापवियच्चरस्य निगलप्राप्तिं च वित्तक्षयम् ॥ ५१ ॥

Sloka 51. During the dasa of the lord of the 8th bhava and in the apahara of a malefic planet, the astrologer may predict risk from foes, loss of life, of wealth, of fame, rambling about or ejection from a place of honor. During the bhukti of a malefic planet in the dasa of the lord of the 9th bhava, the evil cropping up may be death of parents, accrual of iniquities, imprisonment and waste of wealth.

कर्मेशस्य खलस्य पाकसमये भुक्तौ यदा पापिनां
इष्टार्तिं पदविच्युतिं सुखयशोहानिं च वित्तक्षयम् ।
मन्दारार्कफणीशभुक्तिसमये लाभेशदाये सुखं
कृष्यादिप्रविनाशनं नृपभयं वित्तस्य नाशं विदुः ॥ ५२ ॥

Sloka 52. Whenever the dasa of the lord of the 10th bhava in the खल (Khala) state ripens, there will crop up, during the भुक्ति (bhukti) of malefic planets, sickness to those that are dearly loved, removal from office, loss of comfort and fame, and waste of money. In the dasa of the lord of the 11th bhava and during the bhukti of Saturn, Mars, the Sun or Rahu, there may be affliction, ruin of agricultural and other operations, danger from the sovereign and loss of wealth.

व्ययेशदाये रविमन्दभौमभुक्तौ कलत्रात्मजबन्धुवैरम् ।
बलक्षयं मानधनक्षयं च फणीशभुक्तौ विषभीतिमाहुः ॥ ५३ ॥

Sloka 53. When the dasa of the lord of the 12th bhava *is in progress and when the bhukti of the Sun,* Saturn or Mars has set in, the person concerned, say the astrologers, will be at variance with his wife, sons and relations, and will suffer loss of strength, of honor and of wealth. During the bhukti of Rahu, he may be exposed to risk from poison.

अन्योन्यषष्ठाष्टमपाकभुक्तौ पदच्युतिं वा मरणं नराणाम् ।
एकस्थयोरन्तरदायकाले मृत्युं वदेद्दुर्बलशालिनोस्तु ॥ ५४ ॥

Sloka 54. During the dasa and bhukti of planets which occupy the 6th or the 8th place from each other, men suffer loss of place or loss of life. During the dasa and antara of two weak planets occupying the same bhava, the death of the person concerned may be predicted.

क्रूरग्रहदशाकाले क्रूरस्यान्तर्दशागमे ।
मरणं तस्य जातस्य भविष्यति न संशयः ॥ ५५ ॥

Sloka 55. When the dasa of a malefic planet is in progress, and the antardasa of a planet likewise malefic

has set in, the death of the person concerned will surely take place.

क्रूरराशिगताः पापाः शत्रुखेटनिरीक्षिताः ।
शत्रुखेचरसंयुक्तास्तद्दशायां मृतिर्भवेत् ॥ ५६ ॥

Sloka 56. If malefic planets occupy a malefic Rasi and be associated with or aspected by inimical planets, the death of the person concerned will happen during the dasa of such malefic planets.

दशाधिपस्य यः शत्रुस्तस्य भुक्त्यन्तरान्तरे ।
मृत्युकालो भवेन्नूनं पापखेटस्य निश्चयः ॥ ५७ ॥

Sloka 57. Mark the planet that is inimical to the lord of a मृत्यु (Mrityu) dasa During the bhukti, antara and sukshma dasa of this inimical planet. the time of death of the person concerned will indeed come. There need be no doubt of this when the inimical planet happens to be malefic.

स्वोच्चादिजन्यमशुभस्य दशाप्रवेशे
भावादिजं फलमशोभनपाकमध्ये ।
दृष्ट्युद्भवं सकलपापवियच्चराणां
पाकावसानसमये फलमाहुरार्याः ॥ ५८ ॥

Sloka 58. It is at the outset of the dasa of a malefic planet that the effect of its being in its exaltation or other varga will appear. Its influence over the bhava *and the like that it presides over will be felt in the* middle of the dasa; while the aspect upon it bears fruit towards the conclusion. This holds good, say the astrologers, in the case of all malefic planets.

[illegible]
[illegible]

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[illegible]
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[illegible]
[illegible]

विख्यातधर्माभिरतिर्मतिः स्यादनल्पजल्पे चरणे न चिन्ता ॥
व्ययश्च दन्तोदरनेत्रबाधा कान्तासुतेभ्यो विद्युतिश्च चिन्ता ।
नृपाग्निचौराहितबन्धुवर्गैः स्वगोत्रजैर्वा प्रबलः कलिः स्यात् ॥

दशा दशाहता मासाश्चैकस्थानं विनापरे ।
एकस्थानं त्रिगुणितं दिनान्यन्तर्दशाक्रमः ॥ ६१ ॥

Sloka 61. Multiply the years of a Mahadasa by the years of the planet whose antardasa is required. The product when divested of the figure in the unit's place will represent the months composing the antardasa. Multiply the figure in the unit's place omitted in the last operation by 3. The result will be the number of days forming part of the antardasa required.

॥ रविदशायां अन्तर्दशाफलानि ॥

द्विजभूपतिशस्त्राद्यैर्धनप्राप्तिर्मनोरुजा ।
विदेशवनसंचारो भानोरन्तर्गते रवौ ॥ ६२ ॥

Slok 1 63. During the dasa and bhukti of the Sun, a person may acquire wealth through Brahmins or Kshatriyas, or by a resort to arms or other ways; he may at the same time have much mental suffering and lead a wandering life through a foreign wild country.

Cf. फलदीपिका

महीश्वराद्रुपलब्धविक्रमो धनागमस्त्यधनमतिं धनागमम् ।
ज्वरोष्णरुक् जनकवियोगजं भयं निजां दशां प्रविशति तीक्ष्णदीधितौ ॥

बन्धुमित्रजनैरर्थं प्रमादं मित्रसज्जनैः ।
पाण्डुरोगादिसंतापं भानौ चन्द्रदशान्तरे ॥ ६३ ॥

Sloka 63. When the Moon has its bhukti during the progress of the Sun's dasa, a person will have acces-

sion of wealth through the instrumentality of relatives and friends, indulge in idle pastimes in the company of intimate and respectable people and suffer severely from jaundice and kindred ailments.

Cf. फलदीपिका

रिपुक्षयो व्यसनशमौ धनागमः कृषिक्रिया गृहकरणं सुहृद्युतिः ।
क्षयानिलप्रतिहतिरर्कदायकं शशी यदा हरति जलोद्भवा रुजः ॥

Also जातकाभरण

करोति चन्द्रस्तरणेर्दशायां सुवर्णभूषाम्बरविद्रुमाप्तिम् ।
समुन्नतिं मानसुखाभिवृद्धिं विरोधिवर्गापचयं जयं च ॥
पङ्केरुहेशस्य चरन्विपाके कुर्यान्मृगाङ्को यदि लाभमुच्चैः ।
प्रमादमद्भ्यो ग्रहणीं च पाण्डुं केषांचिदेतन्मतमत्र चोक्तम् ॥

रत्नकाञ्चनवित्ताप्तिं राजस्नेहं शुभावहम् ।
पैत्यरोगादिसंचारं कुजे भानुदशान्तरे ॥ ६४ ॥

Sloka 64. When Mars has its apahara in the Sun's dasa, an astrologer may foretell to the person concerned acquisition of wealth in the form of gems and gold, royal favor leading to prosperity, contraction and transmission of bilious and allied diseases.

cf. फलदीपिका

धनागमः पदविरहोरुपीडनं व्रणोद्भवः स्वकुलजनैर्विरोधिता ।
महीभृतो भवति भयं धनच्युतिर्यदा कुजो हरति तदार्कजन्मरम् ॥

Also जातकाभरण

रत्नप्रवालकलधौतसुचेलं मङ्गलानि विजयं च विधत्ते ।
मङ्गलं कमलिनीशदशायां भूमिपालकुलतः किल मानम् ॥

अकाले मृत्युसंतापं बन्धुवर्गारिपीडनम् ।
पदच्युतिं मनोदुःखं रवेरन्तर्गतेऽप्यहौ ॥ ६५ ॥

Sloka 65. Pang of death prematurely setting in,

trouble from relatives as also from enemies, loss of place or mental misery may be expected in the bhukti of Rahu in the Sun's mahadasa.

cf. फलदीपिका

रिपूद्भयो धनहृतिरापदुद्भमो विपाद्भयं विषयविमूढता पुनः ।
शिरोरुजोरधिकरुगेव देहिनां अहौ भवेदहिमकरायुरन्तरे ॥

सर्वपूज्यं सुताद्वित्तं देवब्राह्मणपूजनम् ।
सत्कर्माचारसद्गोष्ठिं रवेरन्तर्गते गुरौ ॥ ६६ ॥

Sloka 66. What is all-worthy–wealth got through a worthy son, honor to Gods and Brahmanas, virtuous acts, good traditional observances, good society and good conversation will distinguish the antardasa of Jupiter during the Sun's mahadasa.

Cf. फलदीपिका

रिपुक्षयो विविधधनाप्तिरन्वहं सुरार्चनं द्विजगुरुबन्धुपूजनम् ।
श्रवश्रमो भवति च यक्ष्मरोगता गिरां पतौ प्रविशति गोपतेर्दशाम् ॥

Also जातकाभरण

सद्वस्त्रवान्यादिषु सद्गृहेच्छा स्वच्छा मतिर्विप्रसुरार्चनेषु ।
भूपालसन्मानधनानि नूनं भानोर्दशायां चरतीन्द्रवन्द्ये ॥

सर्वशत्रुत्वमालस्यं हीनवृत्तिं मनोरुजम् ।
राजचौरभयप्राप्तिं रवेरन्तर्गते शनौ ॥ ६७ ॥

Sloka 67. During the bhukti of Saturn in the Sun's dasa, a person should be prepared for hostility from every one, want of energy, an ignoble calling, mental worry, and liability to risk from the rulers or thieves.

cf. फलदीपिका

धनाहृतिः सुतविरहः स्त्रिया रुजो गुरुव्ययः सपदि परिच्छदच्युतिः ।
मलिष्टता भवति कफप्रपीडनं शनैश्चरे सवितृदशान्तरं गते ॥

Also जातकाभरण

नीचारिभूमीपतिभीतिरुग्भिः कण्डूयनाद्यामयसंभवः स्यात् ।
मित्राण्यमित्राणि भवन्ति नूनं शनैश्चरे भानुदशान्तरस्थे ॥

बन्धुपीडा मनोदुःखं सन्तोत्साहं धनक्षयम् ।
किंचित्सुखमवाप्नोति रवेरन्तर्गते बुधे ॥ ६८ ॥

Sloka 68. Trouble from relatives, mental distress, depression of spirits, waste of money and slight comfort are what may be expected in the apahara of Mercury during the progress of the Sun's dasa.

cf. फलदीपिका

विचर्चिकापिटकसकुष्टकामला विशर्वनं जठरकटीमपीडनम् ।
महाक्षयस्त्रिगदभवो भवेत्तदा विभोः सुते चरति रवेरपान्तरम् ॥

Also जातकाभरण

विचर्चिकादद्रुविकारपूर्वैः पामामयैर्देहनिपीडनं स्यात् ।
धनव्ययश्चापि हृतोत्सवश्च विभोः सुते भानुदशां प्रयाते ॥

कण्ठरोगं मनस्तापं नेत्ररोगमथापि वा ।
अकालमृत्युमाप्नोति रवेरन्तर्गते ध्वजे ॥ ६९ ॥

Sloka 69. Throat-disease, mental anguish, ophthalmia or premature death may be expected in Ketu's bhukti in the Sun's mahadisa

cf. फलदीपिका

सुहृद्व्ययः स्वजनकुटुम्बविग्रहो रिपोर्भयं धनहरणं पदच्युतिम् ।
गुरोर्गदश्चरणशिरोरुजः शिखी यदा विशति दशां विवस्वतः ॥

जलद्रव्याप्तिमायासं कुस्त्रीजननिषेवणम् ।
शुल्कसंवादमाप्नोति रवेरन्तर्गते भृगौ ॥ ७० ॥

Sloka 70. Acquisition of pearls or other products of the sea, fatigue, addiction to bad females and profit-

less discussion will mark Sukra's bhukti in the Sun's mahadasa.

cf. फलदीपिका

> शिरोरुजं जठरगुदार्तिपीडनं कृषिक्रियागृहधनधान्यविच्युतिम् ।
> सुतस्त्रियोरसुखमतीव देहिनां भृगोः सुते चरति रवेरथाब्दकम् ॥

Also जातकाभरण

> विदेशयानं कलहाकुलत्वं शूलं च मौलिस्थलकर्णपीडाम् ।
> गादज्वरं चापि करोति नित्यं दैत्यार्चितो भानुदशां प्रयातः ॥

दशादौ दिननाथस्य पितृरोगं धनक्षयम् ।
सर्वबाधाकरं मध्ये दशान्ते सुखमाप्नुयात् ॥ ७१ ॥

Sloka 71. In the initial portion of the Sun's dasa, the father of the person concerned will fall ill, and there will be much expense. In the middle, there will be trouble to every one whether biped or quadruped in the household. In the end, there may be ease and comfort.

स्वोच्चे नीचनवांशगस्य तरणेर्दायेऽपवादं भयं
पुत्रस्त्रीपितृवर्गबन्धुमरणं कृष्यादिवित्तक्षयम् ।
नीचे तुङ्गनवांशगस्य च रवेः पाके नृपालश्रियं
सौख्यं याति दशावसानसमये वित्तक्षयं वा मृतिम् ॥ ७२ ॥

Sloka 72. During the progress of the Sun's mahadasa occupying the depression Navamsa in its exaltation house, a person has to apprehend ill-fame, danger, the death of a son, a wife or some paternal relation and loss of property in connection with agriculture and other pursuits. But in the dasa of the same planet occupying the exaltation Navamsa in the depression house, the person concerned will attain regal prosperity, happiness, though towards the end thereof there may occur loss of wealth or his own demise.

हिमकरणदशायां मन्त्रवेदद्विजाप्ति-
र्युवतिजनविभूतिस्त्रीधनक्षेत्रसिद्धिः ।
कुसुमवसनभूषागन्धनानाधनाढ्यो
भवति बलविरोधे चार्थहा वातरोगी ॥ ७३ ॥

Sloka 73. During the progress of the Moon's mahadasa, a person will have access to sacred prayers, scripture and Brahmanas ; he will exert fascination over young females, and secure to himself women, wealth and lands ; he will *have a profusion of flowers, cloths*, ornaments, perfumes and various valuable objects of enjoyment ; but if there be anything to check the Moon's strength, the effect on the person concerned will be that he will be poor and suffer from wind-disease.

NOTE.

The reading in फलदीपिका is slightly different: viz.,

शिशिरकरदशायां मन्त्रदेवद्विजोर्वी-
पतिजनितविभूतिश्रीधनक्षेत्रसिद्धिः ।
कुसुमवसनभूषागन्धनानारसाप्तिः
भवति खलु विरोधस्वक्षयो वातरोगः ॥

॥ अथ चन्द्रदशायामन्तर्दशाफलानि ॥

विद्यास्त्रीगीतवाद्येष्वभिरतिगमनं पट्टवस्त्रादिसिद्धिं
सत्सङ्गं देहसौख्यं नृपसचिवचमूनाथकैः पूज्यमानाम् ।
सत्कीर्तिं तीर्थयात्रां वितरति हिमगुः पुत्रमित्रैः प्रियं च
क्षोणीगोवाजिलाभं बहुधनविभवं स्वे दशान्तर्विपाके ॥७४॥

Sloka 74. Devoted attention to learning, love and music—vocal as well as instrumental—suits of silk and other articles of attire which success in these pursuits

generally secures, refined society—sound health—good renown such as even royal ministers and army leaders esteem and envy—journey to sacred streams and places in company with family and friends—and lastly what is dear to the heart, the acquisition of lands, cows and horses—abundant wealth and power—these are what the Moon will give in the ripening of its own dasa and bhukti.

cf. फलदीपिका

स्त्रीप्रजाप्तिरमलांशुकागमो भूसुरोत्तमसमागमो भवेत् ।
मातुरिष्टफलमङ्गनासुखं स्वां दशां विशति शीतदीधितौ ॥

रोगं विरोधबुद्धिं च स्थाननाशं धनक्षयम् ।
मित्रभ्रातृवशात् क्लेशं चन्द्रस्यान्तर्गते कुजे ॥ ७५ ॥

Sloka 75. Disease, petulance, loss of place, waste of wealth, trouble from friends and brothers may be expected to crop up in the bhukti of Mars in the Moon's mahadasa.

cf. फलदीपिका

पित्तवह्निरुधिरोद्भवा रुजः क्लेशदुःखरिपुचोरपीडनम् ।
वित्तमानविहतिर्भवेत्कुजे शीतदीधितिदशान्तरं गते ॥

Also जातकाभरण

कोशभ्रंशं रक्तपित्तादिदोषं रोगोत्पत्तिं स्थानतः प्रच्युतिं च ।
कुर्यात्पीडां मातृपित्रादिवर्गैर्भूमीसुनुर्यामिनीनाथपाके ॥

रिपुरोगभयात् क्लेशं बन्धुनाशं धनक्षयम् ।
न किंचित्सुखमाप्नोति राहौ चन्द्रदशान्तरे ॥ ७६ ॥

Sloka 76. During the antara of Rahu in the Moon's mahadasa, a person has to suffer distress on account of risks from foes and dangerous diseases, loss of relatives and waste of wealth; he has no ease in fact.

cf. फलदीपिका

तीव्रदोषरिपुवृद्धिबन्धुरुक् मातृनाशनिभयादिरा भवेत् ।
अन्नपाननिजज्वरोदयश्चन्द्रवत्सरविहारकेऽग्रहौ ॥

यानादिविविधार्थाप्तिं वस्त्राभरणसम्पदः ।
यत्नात् कार्यमवाप्नोति जीवे चन्द्रदशान्तरे ॥ ७७ ॥

Sloka 77. In the Moon's mahadasa and in Jupiter's apahara, a person will get vehicles and the like articles abundance of clothing and ornaments He will achieve what he strives for.

फलदीपिकायाम्

दानधर्मनिरतिः सुखोदयो वस्त्रभूषणसुहृत्समागमः ।
राजसत्कृतिरतीव जायते कैरवप्रियदशाहरे गुरौ ॥

जातकाभरणे

विशिष्टवर्गो धनधान्यभोगानन्दाभिवृद्धिर्गजवाजिसम्पत् ।
पुत्रोत्सवश्चापि भवेन्नराणां गुरौ सुराणां शशिपाकसंस्थे ॥

मातृपीडा मनोदुःखं वातपित्तादिपीडनम् ।
स्तब्धवागरिसंवादः शनौ चन्द्रदशान्तरे ।। ७८ ॥

Sloka 78. Mental anguish caused by a mother's suffering, wind and bilious affections, stiff words and discussion with unfriendly people are what a person has to be prepared for, in the apahara of Saturn, during the progress of the Moon's mahadasa.

cf. फलदीपिका

वैररोगनिवहः सुहृत्सुतस्त्रीरुजा व्यसनसम्भवो महान् ।
प्राणहानिरथवा भवेच्छनौ मारचन्द्रवयनोन्तरं गते ॥

Also जातकाभरणे

नरेन्द्रचौराहितवह्निभीतिं कलत्रपुत्रासुतसहृत्समृद्धिम् ।
करोति नानाव्यसनानि पुंसां शनिर्निशानाथदशां प्रविष्टः ॥

मातृवर्गाद्धनप्राप्तिर्विद्वज्जनसमाश्रयः ।
वस्त्रभूषणसंप्राप्तिर्बुधे चन्द्रदशान्तरे ॥ ७९ ॥

Sloka 79. Accession of wealth from relations on the mother's side, learned men seeking asylum and acquisition of clothing and ornaments will mark the bhukti of Mercury in the Moon's dasa.

cf. फलदीपिका

सर्वदा धनगजाश्वगोकुलप्राप्तिराभरणसौख्यसम्पदः ।
वित्तबोध इति जायते विधोरायुषि प्रविशते यदा बुधः ॥

Also जातकाभरण

उदारनामान्तरलब्धिगुर्वैर्लाभगो भूमिगजाश्ववृद्धिम् ।
विद्याधनैश्वर्यसमुन्नतत्वं कुर्याद्बुधश्चन्द्रदशान्तराले ॥

स्त्रीरोगं बन्धुनाशं च कुक्षिरोगादिपीडनम् ।
द्रव्यनाशमवाप्नोति केतौ चन्द्रदशान्तरे ॥ ८० ॥

Sloka 80. Illness of a wife, loss of relatives, suffering from diseases of the stomach and loss of property crop up in Ketu's interval in the Moon's dasa.

cf. फलदीपिका

वित्तनाशमनर्थविच्युतिर्विद्युद्धानिरपि रोगजं भयम् ।
दासभृत्यहतिरस्ति देहिनां केतुके हरति चान्द्रमब्दकम् ॥

स्त्रीधनं कृषिपश्वादिजलवस्त्रागमं सुखम् ।
मातृरोगमवाप्नोति भृगौ चन्द्रदशान्तरे ॥ ८१ ॥

Sloka 81. During the period of time allotted to Venus in the Moon's dasa, a person may get a dowry on behalf of his wife and enjoy the comforts derivable from agriculture, cattle and the like, water-products and clothing; he may become liable to any disease constitutionally inherited from his mother.

cf. फलदीपिका

तोयस्थानवसुभूषणाङ्गनाविक्रयक्रयकृषिक्रियादयः ।
पुत्रमित्रपशुधान्यसंयुतिश्चन्द्रदायहरणोन्मुखे भृगौ ॥

Also जातकाभरण

नानाङ्गनाकेलिविलासशीलो जलोद्भवैर्धान्यधनैश्च युक्तः ।
मुक्ताफलाद्याभरणैरपि स्यादिन्दोर्दशायां हि सिते मनुष्यः ॥

नृपप्रायकमैश्वर्यं व्याधिनाशं रिपुक्षयम् ।
सौख्यं शुभमवाप्नोति रवौ चन्द्रदशान्तरे ॥ ८२ ॥

Sloka 82. Power almost regal, exemption from ailments, decadence of enemies, happiness and prosperity are what may be expected in the Sun's bhukti in the Moon's mahadasa.

cf. फलदीपिका

राजमानमतीव शूरता रोगशान्तिररिपक्षविच्युतिः ।
पित्तवातरुगिने गता तदा स्याच्छशाङ्कपरिवत्सरान्तरम् ॥

Also जातकाभरण

नरेश्वराद्गौरवमर्थलाभं क्षयामयार्ति प्रकृतेर्विकारम् ।
चौराग्निवैरिप्रभवां च भीतिं शीतांशुपाके कुरुते दिनेशः ।

आदौ भावफलं मध्ये राशिस्थानफलं विदुः ।
पाकावसानसमये चाङ्गजं दृष्टिजं फलम् ॥ ८३ ॥

Sloka 83. The effect due to the bhava over which the Moon presides may come off in the commencement of its mahadasa; that due to the character of the sign representing the bhava as well as to the Moon's position will be seen in the middle; what is due to the aspect on the Moon of other planets and what affects the part of the body denoted by the bhava will appear towards the end of the mahadasa.

पाके भूमिसुतस्य शस्त्रहुतभुग्भूपाहवाद्यैर्धनं
भैषज्यानृतवञ्चनैश्च विविधैः क्रौर्यैर्धनस्यागमम् ।
पित्तासृग्ज्वरपीडनं तु सततं नीचाङ्गनासेवनं
विद्वेषं सुतदारबन्धुगुरुभिर्दुष्टान्नभोगं विदुः ॥ ८४ ॥

Sloka 84. Astrologers opine that in the ripening of Mars' mahadasa there may be attempts at money-making by taking to fire arms and by engaging in wars among rival kings and by other ways; there may be coming in of money also by medicine, by trickery, by fraud, and by diverse cruel acts; there may be suffering caused by fever arising from a morbid state of bile and blood: there will be seen a propensity on the part of the person concerned to resort continually to the society of low women and a crop of hatred emanating from sons, wife, relatives and reverend seniors. And in consequence of all this, the person will have to eat bad unwholesome food.

॥ कुजदशायामन्तर्दशाफलानि. ॥

उष्णाधिक्यं सुहृद्द्वेषं भ्रातृपीडा नृपाद्भयम् ।
सर्वकार्यार्थनाशं च कुजे कुजदशान्तरे ॥ ८५ ॥

Sloka 85. Great heat, dislike of friends, annoyance from brothers, danger to be dreaded from a ruler and ruin of all undertakings will be the characteristic features of Mars' own interval in the planet's mahadasa.

cf. फलदीपिका

पित्तोष्णास्त्रव्रणभयं सहजैर्वियोगं क्षेत्रप्रमादननितार्थविभूतिसिद्धिः ।
ज्ञात्यग्निशत्रुनृपचोरजनैर्विरोधो धात्रीसुतो हरति चेच्छरदं स्वकीयम् ॥

नृपचोरादिभीतिश्च धनधान्यविनाशनम् ।
दुष्टकर्मादिसंसिद्धिः राहौ कुजदशान्तरे ॥ ८६ ॥

Sloka 86. During Rahu's *bhukti* in Mars' dasa there is peril to be apprehended from rulers, robbers and the like; destruction of wealth and corn and success in evil pursuits.

Cf. फलदीपिका

शस्त्राग्निचोररिपुभूपभयं विषार्तिः कुक्ष्यक्षिशीर्षजगदो गुरुबन्धुहानिः ।
प्राणव्ययोऽथ यदि वा विपुलापदो वा वक्रासुरन्तरगते भुजगाधिनाथे ॥

द्विजमूलाद्धनप्राप्तिं भूलाभं च निरामयम् ।
सम्पूजनं जयं सौख्यं गुरौ कुजदशान्तरे ॥ ८७ ॥

Sloka 87. Acquisition of wealth and lands through Brahmanas, freedom from illness, public esteem, ascendancy and happiness will mark Jupiter's interval in Mars' mahadasa.

cf. फलदीपिका

द्विजविबुधसमर्चा तीर्थपुण्यानुसेवा
सततमतिथिपूजा पुत्रमित्रादिवृद्धिः ।
श्रवणहृगतिमात्रं श्लेष्मरोगोद्भवो वा
भवति कुजदशान्तः सङ्गते वागधीशे ॥

Also जातकाभरण

कलाधिकत्वं नृपतेर्धनाप्ति कलत्रमित्रात्मजवाहसौख्यम् ।
सत्कर्मधर्मानुरतत्वमुच्चैर्बृहस्पतिर्भौमदशां प्रविष्टः ॥

बहुदुःखाकरव्याधिमरिचोरनृपैर्भयम् ।
धनक्षयमवाप्नोति शनौ भौमदशान्तरे ॥ ८८ ॥

Sloka 88. Illness leading to much misery, evil threatened by enemies, robbers and kings and loss of

wealth are what a person has to put up with in the bhukti of Saturn in Mars' mahadasa.

cf. फलदीपिका

उपर्युपरि निनाशः स्वात्मजस्त्रीगुरूणां
अगणितविपदन्तं दुःखमर्थोपहानिः ।
वसुहरणमरिभ्यो भीतिरुग्णानिलाग्नि-
र्भवति कुजदशायामर्कजे सम्प्रयाते ॥

Also जातकाभरण

कलत्रपुत्रात्मजनेषु बाधा प्रागप्रयाणान्तशरीरपीडा ।
स्वस्थानयानं यदि भानुसूनोरन्तर्दशा भौमदशान्तराले ॥

वैश्यवर्गाद्धनप्राप्तिं गृहगोधान्यसम्पदः ।
शत्रुबाधा मनःक्लेशं बुधे कुजदशान्तरे ॥ ८९ ॥

Sloka 89. Accession of wealth from the trading community, abundance of houses, cows and grain, trouble from enemies and mental worry—these, a person may have in the interval of Mercury in Mars' mahadasa.

cf. फलदीपिका

अरिभयमुरुरोगोपद्रवोऽर्थहानिः
पशुगजतुरगाणां विद्रवोऽमित्रयोगः ।
नृपकृतपरिपीडा शुद्रवैरोद्भवो वा
विशति शशितनूजे विश्वधात्रीसुतायुः ॥

Also जातकाभरण

अरातिभूपामयतस्करेभ्यः पीडां वियोगं सुतदारमित्रैः ।
स्वल्पोत्सवं यच्छति चन्द्रसूनुर्भौमस्य पाके यदि संप्रविष्टः ॥

कुक्षिरोगेण सन्तापं बन्धुसोदरपीडनम् ।
दुष्टमानवबन्धुत्वं केतौ कुजदशान्तरे ॥ ९० ॥

Sloka 90. Great suffering brought on by a disease of the stomach, trouble from relat ons and brothers,

and opposition of bad people have to be apprehended when Ketu has its interval in Mars' dasa.

cf. फलदीपिका

> अशनिभयमकस्मादग्निशस्त्रप्रपीडा
> विगमनमथ देशाद्वित्तनाशोऽथवा स्यात् ।
> अपगमनमसुभ्यो योषितो वा विनाशः
> प्रविशति यदि केतुः क्रूरनेत्रान्तरन्तम् ॥

फलत्रभूषणं वस्त्रं बन्धुवर्गाद्धनागमम् ।
स्त्रीजनद्वेष्यतद्गोष्ठीं शुक्रे भौमदशान्तरे ॥ ९१ ॥

Sloka 91. Jewel for the wife, clothing, incoming of money from relatives, odium of females and their society (nevertheless) will be what a person may expect in the bhukti of Venus in Mars' dasa.

cf. फलदीपिका

> क्षुधि जनितविमानं विप्रवासस्वदेशात्
> वसुहृतिरपि चोरैर्वामनेत्रोपरोधः ।
> परिजनपरिहानिर्जायते मानवाना-
> मपहरति यदायुर्भौमिजं भार्गवेन्द्रः ॥

Also जातकाभरण

> विदेशयानव्यसनामयाद्यैः कुटुम्बवादद्रविणव्ययैश्च ।
> नानाप्रवासैश्चलचित्तवृत्तिर्भौमान्तरे दानवराजपूज्ये ॥

अपवादं गुरुद्वेषं कलहं व्याधिपीडनम् ।
आत्मवर्गान्मनोदुःखं रवौ भौमदशान्तरे ॥ ९२ ॥

Sloka 92. Blame, odium of the elders, quarrel with them, suffering caused by disease, heart-ache occasioned by one's own party are what may crop up in the Sun's apahara in Mars' dasa.

cf. फलदीपिका

नृपकुलपरिपूजा युद्धलब्धप्रभावः परिजनधनधान्यश्रीमदन्तःपुरश्च ।
अतिविलसितवृत्तिः साहसाद्वाप्तलक्ष्मीस्तिमिरभिदि कुजायुर्दायसंहारिणीति ॥

Also जातकाभरण

नानाधनाभ्यागमनानि नूनं सन्मानवृद्धिं मनुजादिराजात् ।
चण्डत्वमार्गौ विनयं विदध्यात् भानुर्धरासूनुदशान्तरस्थः ॥
दुर्गशैलवनसंचलनेच्छा बन्धुतातजनिताविनिरोधः ।
मानवो भवति भूतनयान्तर्भास्करे चरति केऽपि वदन्ति ॥

नानावित्तसुखं वस्त्रमुक्तामणिविभूषणम् ।
निद्रालस्यं मदोद्रेकं चन्द्रे भौमदशान्तरे ॥ ९३ ॥

Sloka 93. Various comforts that wealth affords, cloths, pearls, precious stones, ornaments, heavy sleep and ardent passion may mark the Moon's bhukti in Mars' mahadasa.

cf. फलदीपिका

विविधधनसुताप्तिर्विप्रयोगोऽरिवर्गैर्वसनशयनभूपारत्नसम्पत्प्रसूतिः ।
भवति गुरुजनार्तिर्गुल्मपित्तप्रपीडा धरणितनयवर्षे शीतगौ संप्रयाते ॥

Also जातकाभरण

नित्योत्सवानन्दमहापदानि मुक्ताफलद्रव्यविभूषणानि ।
मित्रोद्गमं श्लेष्मविकारमिन्दुर्भौमस्य पाके वितरन् करोति ॥

भूनन्दनस्य पाकादौ मानहानिर्धनक्षयः ।
मध्ये नृपाग्निचोराद्यैर्भीतिरन्ते तथा भवेत् ॥ ९४ ॥

Sloka 94. At the outset of Mars' dasa, there will be humiliation and waste of wealth In the middle of the dasa, there may be danger to be apprehended from rulers, fire, brigands, and the like; the same will happen also in the concluding portion of the dasa.

उच्चस्थितस्य धरणीतनयस्य पाके
नीचांशगस्य मरणं सुतसोदराणाम् ।
नीचे तु तुङ्गभवनांशगतस्य दाये
कृष्यादिभूमिधनधान्यसुखं वदन्ति ॥ ९५ ॥

Sloka 95. If Mars occupy the depression Navamsa in its exaltation house, there will be according to the astrologers, death among the children and brothers of *the person concerned, during the dasa of the planet.* If it be in the house of depression and occupy the exaltation Navamsa, the effect will appear in the success of agriculture and other operations and in the accession to lands, wealth, grain and material comforts.

सौख्यादिवित्तस्थितिनाशनं च कलत्रपुत्रादिवियोगदुःखम् ।
अतीव रोगं परदेशवासं विवादबुद्धिं कुरुते फणीशः ॥ ९६ ॥

Sloka 96. Loss of such things as comfort, happiness, wealth and worldly status, the pang of parting with a wife, children and relatives, illness in the extreme, residence in a strange land, and a disposition to wrangle are what Rahu brings about.

फलदीपिकायाम्

कुर्यादहिः क्षितिपचोरविषाग्निशस्त्रभीतिं सुतार्तिमतिविभ्रमबन्धुनाशम् ।
नीचापमानमतिकष्टतोऽपवादं स्थानच्युतिं पदहतिं कृतकार्यहानिम् ॥

विधुन्तुदे शुभान्विते प्रशस्तभावसंयुते
दशा शुभप्रदा तदा महीपतुल्यभूतिदा ।
अभीष्टकार्यसिद्धयो गृहे सुखस्थितिर्भवेत्
अचञ्चलार्थसञ्चयाः क्षितौ प्रसिद्धकीर्तयः ॥
असुरवरदशायामस्वभावोऽव्यथा स्यात्
अतिगहनगतार्तिः सूनुनार्योर्विनाशः ।

विषमयमरिपीडा वीक्षणोर्ध्वाङ्गरोगः
सुहृदि कृषिविरोधो भूपतेर्द्वेषलाभः ॥

॥ राहुदशायामन्तर्दशाफलानि ॥

जायारोगं विवादं च बुद्धिनाशं धनक्षयम् ।
दूरदेशाटनं दुःखं राहौ राहुदशान्तरे ॥ ९७ ॥

Sloka 97. Illness of a wife, a controversy, failure of the intellect, waste of wealth, roaming in a far-off land and distress will be the characteristic features of Rahu's bhukti in Rahu's dasa.

cf. फलदीपिका

विषाम्बुल्दुष्टभुजङ्गदर्शनं परावलासंयुतिरिष्टविच्युतिः ।
अरिष्टवाग्दुष्टजनन्यथा भवेत् विधुन्तुदेनापहृते स्ववत्सरे ॥

व्याधिशत्रुविनाशं च राजप्रीतिं धनागमम् ।
पुत्रलाभं महोत्साहं गुरौ राहुदशान्तरे ॥ ९८ ॥

Sloka 98. Total disappearance of ailments and enemies, royal favor, accession of wealth, acquisition of children and great perseverence will mark Jupiter's bhukti in Rahu's dasa.

Cf. फलदीपिका

सुखोपनीतिः सुरविप्रपूजनं विरोगता वामदृशां समागमः ।
सुपुण्यशास्त्रार्थविचारसंभवः सुरारिदायान्तरगे बृहस्पतौ ॥

वातपित्तकृतं रोगं बन्धुमित्रादिपीडनम् ।
दूरदेशनिवासं च शनौ राहुदशान्तरे ॥ ९९ ॥

Sloka 99. A disease due to wind and bile, the distress of relatives, friends and well wishers, and residence in a remote foreign land are what may crop up during Saturn's interval in Rahu's dasa.

cf. फलदीपिका

समीरपित्तप्रगदक्षतिस्तनौ तनूजयोषित्सहजैश्च विग्रहः ।
स्वभृत्यनाशश्च पदच्युतिर्भवेत् दिति प्रजायुः प्रविशत्यथार्कजे ॥

मित्रबन्धुकलत्रादिसंयोगं च धनागमम् ।
राजप्रीतिमवाप्नोति बुधे राहुदशान्तरे ॥ १०० ॥

Sloka 100. The society of friends, relatives, wife and children, accession of wealth and royal favor can be enjoyed during Mercury's bhukti in Rahu's dasa.

cf. फलदीपिका

सुखसिद्धिः सुहृदां समागमो मनोविनिन्दत्वमतीव जायते ।
बहुक्रियाभूषणकौशलादयो भुजङ्गसंवत्सरहारिणीन्दुजे ॥

चौर्यं स्वमानहानिं च पुत्रनाशं पशुक्षयम् ।
सर्वोपद्रवमाप्नोति केतौ राहुदशान्तरे ॥ १०१ ॥

Sloka 101. Brigandage, loss of wealth and honor, loss of children, death among cattle, misfortunes of all kinds await a person in Ketu's bhukti in Rahu dasa.

cf. फलदीपिका

ज्वराग्निशस्त्रारिभयं शिरोरुजा शरीरकम्पस्सुहृदुरुव्यथा ।
विपन्नणार्तिः कलहः सुहृज्जनैरहीन्द्रदायान्तरगे शिखाधरे ॥

विदेशाद्वाहनप्राप्तिः छत्रचामरसम्पदः ।
रोगारिबन्धुभीतिः स्यात् शुक्रे राहुदशान्तरे ॥ १०२ ॥

Sloka 102. When Venus has its bhukti in Rahu dasa, there will be accession of vehicles, umbrellas, chowries and wealth of various sorts from foreign lands; but there may be trouble from diseases, foes and relatives.

cf. फलदीपिका

कलत्रलब्धिः शयनोपचारता तुरङ्गमातङ्गमहीसमागमः ।
कफानिलार्तिस्वजनैर्विरोधिता भवेद्भुजङ्गापुरपाहृतो भृगोः ।

दानधर्मरतिः प्रीतिः सर्वोपद्रवनाशनम् ।
संसाररोगसंचारो रवौ राहुदशान्तरे ॥ १०३ ॥

Sloka 103. Love of charitable acts, contentment, cessation of all violence and outrage and the spread of a contagious disease will mark the Sun's bhukti in Rahu dasa.

cf. फलदीपिका

अरिव्यथास्यादतिपीडनं दृशोः विपाग्निराज्ञाहतिरापदुद्गमः ।
वधूसुतार्तिर्नृपतेर्महद्भयं भुजङ्गवर्गे तिमिरारिणा हृते ॥

भोगसम्पद्भवेच्चित्यं सस्यवृद्धिर्धनागमः ।
स्वबन्धुजनसंवादो राहौ चन्द्रदशान्तरे ॥ १०४ ॥

Sloka 104. When the Moon has its bhukti in Rahu dasa, there will be an abundance of enjoyments, good crops, coming in of money and communion with kith and kin.

Cf. फलदीपिका

वधूविनाशः कलहो मनोरुजा कृषिक्रियावित्तपशुप्रनाशयः ।
सुहृद्विपत्तिः सलिलाद्भयं भवेत्विधौ दशामक्करि देवविद्विषः ॥

सर्वोपद्रवसंयोगः सर्वकार्येषु मूढता ।
चित्तविस्मृतिदोषः स्यात् कुजे राहुदशान्तरे ॥ १०५ ॥

Sloka 105. A combination of all possible calamities, bewilderment in every work and a culpable failure of memory will be the characteristic features of Mars' interval in Rahu dasa.

Cf. फलदीपिका

नृपाग्निचोरास्त्रभयं शरीरिणां शरीरनाशो यदि वा महारुजः ।
पदभ्रमं हृत्प्रहनप्रपीडनं यदात्र सर्पाद्युपि संचरेत्कुजः ॥

कुलीरगोमेषयुतस्य राहोर्दशाविपाके धनधान्यलाभम् ।
विद्याविनोदं नृपमाननं च कलत्रभृत्यादिसुखं वदन्ति ॥

Sloka 106. Rahu occupying Cancer, Taurus or Aries, say the astrologers, will secure to the person concerned during the ripening of its dasa wealth and corn, edification and amusement, honor from the sovereign, wives, servants and dependants happy and well-off.

पाथोनमीनाश्वयुतस्य राहोर्दशाविपाके सुतदारलाभम् ।
देशाधिपत्यं नरवाहनं च दशावसाने सकलस्य नाशम् ॥१०७॥

Sloka 107. Astrologers say that Rahu in Kanya, Meena, or Dhanus gives to the person concerned during its dasa wife and children, lordship of lands and a carriage drawn by men.

All these are liable to be lost at the conclusion of the dasa.

मृगपतिवृषकन्याकर्कटस्थस्य राहो-
र्भवति च परिपाके राजतुल्यो नृपो वा ।
गजतुरगचमूपः सर्वजीवोपकारी
बहुधनसुखशीलः पुत्रदारानुरक्तः ॥ १०८ ॥

Sloka 108. When Rahu is in Leo, Virgo or Cancer, a person becomes a king or a king's peer during the ripening of its dasa; he will command an army composed of elephants and horses, will be highly beneficent, exceedingly wealthy, devoted to pleasure and dearly attached to his wife and children.

दशादौ दुःखमाप्नोति दशामध्ये महत्सुखम् ।
दशान्ते फणिनाथस्य पितृनाशं पदच्युतिम् ॥ १०९ ॥

Sloka 109. At the outset of Rahu dasa, a person suffers distress; in the middle of it, he may have much enjoyment; but in the end, he may become bereaved of his parents and even lose his status.

स्थानप्राप्तिं वित्तयानाम्बराप्तिं राजस्नेहं चित्तशुद्धिं विभूतिम् ।
ज्ञानाचारं पुत्रदारादिलाभं देवाचार्यः स्वे विपाके करोति ॥

Sloka 110. Jupiter secures to the person concerned, during its dasa, rank, wealth, vehicle, apparel, royal good will, purity of heart, power, knowledge, practice corresponding thereto, wife, children and all else connected therewith.

cf. फलदीपिका

धर्मक्रियाप्तिममरेन्द्रगुरुर्विधत्ते सन्तानसिद्धिमवनीपतिपूजनं च ।
श्लाघ्यत्वमुन्नतजनेषु गजाश्वयानप्राप्तिं वधूसुतसुहृद्द्युतिमिष्टसिद्धिम् ॥
अमरगुरुदशायामन्तरार्थप्रसिद्धिः परिजनपरिवारप्रौढिरत्यर्थमानम् ।
सुतधनसुहृदाप्तिः साधुवादाप्तपूजा भवति गुरुवियोगः कर्मरोगः कफार्तिः ॥

॥ गुरुदशायामन्तर्दशाफलानि ॥

नृपप्रीतिं महोत्साहं सर्वकार्यार्थसाधनम् ।
विद्याविज्ञानमाप्नोति गुरौ गुरुदशान्तरे ॥ १११ ॥

Sloka 111. Royal favor, great diligence, achievement of everything attempted, learning and science are what a person may expect in Jupiter's dasa and bhukti.

cf. फलदीपिका

सौभाग्यकान्तिमहदुन्नतगुणोदयः स्यात् सत्पुत्रसिद्धिरवनीपतिपूजनं च ।
आचार्यसाधुजनसंस्तुतिरिष्टसिद्धिः संवत्सरं हरति देवगुरौ स्वपाके ॥

द्वेषबुद्धिं मनस्तापं पुत्रमूलाद्धनव्ययम् ।
कर्मनाशमवाप्नोति शनौ जीवदशान्तरे ॥ ११२ ॥

Sloka 112. A feeling of aversion, mental anguish, waste of wealth through the sons, failure of business are what a person may have to be prepared for during Saturn's interval in Jupiter's mahadasa.

cf. फलदीपिका

वेश्याङ्गनामदकृतासवदोषसङ्ग उत्कर्षसौख्यसकुटुम्बपशुप्रपीडा ।
धर्मव्ययोरुभयमक्षिजरुत्सुतार्तिः जैवीं दशां विशति दैनकरे नराणाम् ॥

Also जातकाभरण

वेश्यासवद्यूतकृषिक्रियार्थैर्विलुप्तधर्मार्गिणशाः कृशाङ्गः ।
खरक्रमेलादियुतो नरः स्याद् गुरोर्दशायां चलितेऽर्कसूनौ ॥

वैश्यवर्गेण वित्ताप्तिं राजस्नेहं सुखावहम् ।
सत्कर्माचारसिद्धिं च बुधे जीवदशान्तरे ॥ ११३ ॥

Sloka 113. Acquisition of wealth by means of the trading community, royal favor leading to material comforts and perfect practice of hospitality will mark Mercury's bhukti in Jupiter's mahadasa.

cf. फलदीपिका

स्त्रीद्यूतमद्यमहाव्यसनं त्रिदोषैः केचिद्वदन्त्यपि च केवलमङ्गलाप्तिः ।
देवद्विजार्चनसुतार्थसुखप्रयोगैर्गौरवप्रमितद्दशां हरतीन्दुसूनौ ॥

Also जातकाभरण

सद्बुद्धिकौशल्यसुरार्चनानि सदिन्दिरामन्दिरवाहनानि ।
कलत्रपुत्रादिसुखानि नूनं कुर्याद्बुधे जीवदशां प्रपन्नः ॥
विदेशयाने चलचित्तवृत्तिर्मनःप्रमादः शिरसि प्रपीडा ।
गुरोर्दशायां शशीन्दुपुत्रे केषांचिदेवात्र मतं निरुक्तम् ॥

मुक्ताप्रवालभूपाप्तिस्तीर्थयात्रा धनाप्तिः ।
गुरुभूपवशादाप्तिः केतौ जीवदशान्तरे ॥ ११४ ॥

Sloka 114. Acquisition of pearl and coral ornaments, pilgrimages to holy shrines, increase of wealth and suffering for the sake of reverend seniors and the king will mark Ketu's interval in Jupiter's mahadasa.

cf. फलदीपिका

शस्त्रव्रणो भवति भृत्यजनैर्विरोधः चित्तव्यथा तनययोपिद्रुपद्रवश्च ।
प्राणच्युतिर्गुरुसुहृज्जनविप्रयोगः सौरेड्यमाप्रुरपहृत्य ददाति केतुः ॥

वाहनादि धनप्राप्तिः छत्रचामरवैभवम् ।
स्त्रीपीडा जनविद्वेषो भृगौ जीवदशान्तरे ॥ ११५ ॥

Sloka 115. Acquisition of vehicles and other valuable property, the glory of umbrellas and chowries, trouble from females and public odium are to be looked for in Sukra's interval in Jupiter's mahadasa.

cf. फलदीपिका

नानाविधार्थपशुभान्यपरिच्छदस्त्रीपुत्रान्नपानशयनाम्बुविभूषणाप्तिः ।
देवद्विजार्चनमुपासनतत्परत्वमायुर्यदा हरति जैवमथासुरेड्यः ॥

Also जातकाभरण

निजैर्वियोगोऽर्थविनाशनं च श्लेष्मानिलश्चापि कलिप्रसङ्गः ।
स्यान्मानवानां व्यसनोपलब्धिर्भृगोः सुते जीवदशां प्रयाते ॥
धर्मक्रियायां निरतत्वमुच्चैर्विद्याम्बरान्नादिकसङ्ग्रहश्च ।
द्विजाश्रयः स्याद्गुरुपाकयाते सिते वदन्तीति फलं तु केचित् ॥

शत्रुनाशं जयं सौख्यं महोत्साहं धनागमम् ।
राजप्रसादमारोग्यं रवौ जीवदशान्तरे ॥ ११६ ॥

Sloka 116. Flight of enemies, victory, ease, great diligence, coming in of wealth, royal favor and sound health are what a person may expect in the Sun's interval in Jupiter's mahadasa.

cf. फलदीपिका

शत्रोर्जयः क्षितिपमाननकीर्तिलाभः स्याच्चण्डता नरतुरङ्गमवाहनाप्तिः ।
श्रेण्यमहारपुररत्नसमस्तसम्पद्भूमिरुतथ्यसहजाद्गुरपाहतेऽर्के ॥

Also जातकाभरण.

सुतार्थनानाविधवस्तुलाभं विशिष्टनामान्तरमाधिपत्यम् ।
मानं नरेशात्कुरुते दिनेशो वाचामधीशस्य दशां प्रपन्नः ॥

स्त्रीकृतोत्साहमैश्वर्यं राजप्रीतिं सुखावहाम् ।
दिव्यवस्त्रविभूषाप्तिं चन्द्रे जीवदशान्तरे ॥ ११७ ॥

Sloka 117. Power acquired under female impulse, royal favor leading to material comforts, acquisition of fine apparel and ornaments, are what a person may look for in the Moon's interval in Jupiter's mahadasa.

cf. फलदीपिका

योषिद्द्वृत्वमरिनाशमनर्घलाभं कृष्यर्थवस्तुपरमोन्नतकीर्तिलाभम् ।
देवद्विजार्चनपरत्वमतीव पुंसां संजायते गुरुदशाहृति शर्वरीशे ॥

Also जातकाभरण

नानाङ्गनाक्रीडनजातचित्तः श्रीराजचिन्हैश्च विराजमानः ।
विद्यानवद्यार्थयुतो नरः स्यात् जीवान्तरे शीतकरप्रचारे ॥

कर्मनाशं च संचारं ज्वरतापं महद्भयम् ।
धननाशं निरुत्साहं कुजे जीवदशान्तरे ॥ ११८ ॥

Sloka 118. Failure in business, wandering, high fever, great risk, loss of wealth and depression of spirits, a person must be prepared for in Kuja's interval in Jupiter's mahadasa.

cf. फलदीपिका

बन्धूपतोषणमरिप्रनतोऽर्थलाभं सुक्षेत्रसत्कृतिरिह प्रथितप्रभावम् ।
ईषद्गुरूपहतिरीक्षणसुक्षितिर्वा क्षित्यात्मजे हरति वत्सरमार्थजातम् ॥

Also जातकाभरण

रणाङ्गणप्राप्तयशोविशेषः सद्भोगसौख्यार्थसमन्वितश्च ।
प्रौढप्रतापोऽतितरां नरः स्याद्राहुते जीवदशां प्रयाते ॥
शीर्षे गुदे वापि भवेत्कदाचित् पीडा नराणामरिभीतिरुक्ता ।
बलक्षयः संचलनं कुलस्य जीवान्तराले प्रवदन्ति केचित् ॥

सर्वक्लेशभयं रोगं सर्वोपद्रवकारणम् ।
धनच्छेदमाप्नोति राहौ जीवदशान्तरे ॥ ११९ ॥

Sloka. 119. Apprehension of every trouble, disease, occasion for every possible calamity, and deprivation of income—this falls to the lot of a person in Rahu's bhukti in Jupiter's mahadasa.

Cf. फलदीपिका

बन्धूपतप्तिरुरुमानसरुग्मदार्तिश्चोराद्भयं गुरुगदो जठरोद्भवो वा ।
राजेन्द्रपीडनमरिव्यसनं स्वनाशः सम्पद्यते हरति सुरिदशा सुरारौ ॥

नीचांशोपगतः स्वतुङ्गभवने जीवः स्वपाके भयं
चोरारातिनृपैः कलत्रतनयद्वेषं करोत्यश्रियम् ।
नीचे तुङ्गनवांशके यदि महाराजप्रसादं सुखं
विद्याबुद्धियशोधनादिविभवं देशाधिपत्यं तु वा ॥१२०॥

Sloka 120. Jupiter occupying a depression Navamsa in its exaltation sign brings on during the progress of its dasa danger through robbers, foes and rulers, the hatred of wife and sons and bad luck generally; but when the planet is in the exaltation Navamsa in its depression sign, it secures during its dasa to the person concerned, royal favor, material comforts, learning, wisdom, fame, wealth and the influence which such things carry; and it may even be the lordship of the whole country.

शनेर्दशायामजगर्दभोष्ट्रवृद्धाङ्गनापक्षिकुधान्यलाभम् ।
श्रेणीपुरग्रामजनाधिकाराद् धनं वदेन्नीचकुलाधिपत्यम् ॥

Sloka 121. Astrologers declare that during the dasa of Saturn, a person may come into possession of goats, asses, camels, old women, birds and coarse grain and get wealth by the administration of a guild, township or village community and become the ruler of a low tribe.

cf. फलदीपिका

रवितनयदशायां राष्ट्रपीडाग्रहारप्रतिजनितविभूतिः प्रेष्यवृद्धाङ्गनाप्तिः ।
पशुमहिषवृषाप्तिः पुत्रदारप्रपीडा पवनकफगुदार्तिः पादहस्ताङ्गतापः ॥
पाकेऽर्कजस्य निजदारसुतादि रोगान् वातोत्तरं कृषिविलासमसत्प्रलापम् ।
कुस्त्रीरतिं परिजनैर्वियुतिं प्रवासमाकस्मिकं स्वजनभूमिसुखार्थनाशम् ॥

॥ शनिदशायामन्तर्दशाफलानि. ॥

क्लेशादिभिर्व्याधिनिपीडनं च मात्सर्यमानैर्बहुशोकतापम् ।
भूपालचोरैर्धनधान्यनाशं करोति मन्दः स्वदशापहारे ॥ १२२ ॥

Sloka 122. In its own dasa and bhukti, Saturn may bring on disease and suffering through the trouble and torment which the person under its influence is made to undergo; by exciting his envy and pride, it leads to much sorrow and mental anguish; by exposing him to the rapacity of kings and freebooters, it deprives him of his wealth and store of grain.

cf. फलदीपिका

कृषिवृद्धिभृत्यमहिषाभ्युदयः पवनामयोऽपलजातिधनम् ।
स्थविराङ्गनाप्तिरलसत्वमघो निजवत्सरान्तरगते रविजे ॥

रवितनयदशायां स्वापहारे विरोधं
नरपतिजनकोपं प्रेष्यवृद्धाङ्गनाप्तिम् ।
पशुगणविषभीतिं पुत्रदारादिपीडां
ज्वरपवनकफार्तिं शूलरोगं वदन्ति ॥ १२३ ॥

Sloka 123. In Saturn's dasa and bhukti, a person has to encounter opposition, incur the displeasure of the king's men, keep old servant-women, and be in dread of his cattle being poisoned; his wife and children have much suffering; himself being liable to fever, wind or phlegm ailments and to colic.

सुखवित्तयशोवृद्धिं सत्कर्माचारसम्पदः ।
कृषिवाणिज्यमाप्नोति बुधे मन्ददशान्तरे ॥ १२४ ॥

Sloka 124. Increase of happiness, wealth and fame, the benefits accruing from acts of piety and customary religious observances, agriculture and commerce, a person may expect to have in Mercury's interval in Saturn's dasa.

cf. फलदीपिका

सुभगत्वमस्ति सुखिता वनिता नृपलालनं विजयमित्रयुतिः ।
त्रिगदोद्भवः सहजपुत्ररुजा शनिदायहारिणि शशाङ्कसुते ॥

Also जातकाभरण

धनाङ्गनासूनुसुखोपपन्नः सद्राजमानेन विराजमानः ।
विद्वज्जनानन्दकरः कफार्त्तो मर्त्यो भवेज्ज्ञे शनिपाकसंस्थे ॥

वातपित्तकृतं रोगं कलहं नीचदुर्जनैः ।
दुःस्वप्नभयमाप्नोति केतौ मन्ददशान्तरे ॥ १२५ ॥

Sloka 125. Disease caused by wind and bile, quarrel with vile wicked people and dread of evil dreams, a

person becomes liable to, during Ketu's interval in Saturn's mahadasa.

cf. फलदीपिका

मन्दाग्निपीडनमरिव्यसनं सुतदारविग्रहमतिः सततम् ।
अशुभावलोकनमहेश्च भयं मृदुवत्सरं हरति केतुपतौ ॥

बन्धुस्नेहं जनप्रीतिं जायावित्तधनाप्तिम् ।
कृष्यादि सुखमाप्नोति भृगौ मन्ददशान्तरे ॥ १२६ ॥

Sloka 126. A person experiences the good will of relatives, the approbation of the people, accession of wives, property and wealth, and the joys arising from agriculture and kindred pursuits pending Sukra's interval in Sani-dasa.

cf. फलदीपिका

सुहृदङ्गनातनयसौख्ययुतः कृषितोययानजनितार्थचयः ।
शुभकीर्तिरुद्भवति देहभृतां यमदायहारिणि भृगोस्तनये ॥

Also जातकाभरण

योषाविभूषासुतसौख्यलब्धिः श्रीग्रामदेशाधिकृतत्वमुच्चैः ।
यशःप्रकाशोऽरिकुलस्य नाशः शनैर्दशायामुशनःप्रवेशे ॥

पुत्रदारविनाशं च नृपचोरादिपीडनम् ।
मनोमयमवाप्नोति भानौ मन्ददशान्तरे ॥ १२७ ॥

Sloka 127. Loss of wife and children, trouble from the king or robbers, and a sinking of the heart, a person has to experience, during the Sun's bhukti in Saturn's mahadasa.

Cf. फलदीपिका

मरणं तु वा रिपुभयं सततं गुरुवर्गरुक् जठरनेत्ररुजा ।
धनधान्यविच्युतिरिह प्रभवेद्रविनायुंराविशति तीनकरे ॥

Also जातकाभरण

धनाङ्गनानन्दनबन्धुपीडा गाढापि बाधात्मकलेवरे स्यात् ।
रिपूद्गमः सञ्चलनं नलिन्याः पत्यौ स्थिते मन्ददशान्तराले ॥

गुरुस्त्रीमरणं दुःखं बन्धुद्वेषं धनागमम् ।
वातरोगमवाप्नोति चन्द्रे मन्ददशान्तरे ॥ १२८ ॥

Sloka 128. Death of a revered matronly female, sorrow, dislike of relatives, coming in of money and wind disease may be expected during the Moon's bhukti in the dasa of Saturn.

cf. फलदीपिका

वनिताहृतिर्मरणमेवनृणां सुहृदां विपत्तिरथरोगभयम् ।
जलवातजं भयमतीवभवेद्विभायुरानिशाति रात्रिकरे ॥

Also जातकाभरण

नित्यं कलिर्बन्धुजनैर्वियोगो हृतिर्मृतिर्वाऽपि भवेद्गृहिण्याः ।
उत्साहसौख्योपहतिर्नितान्तं शीतद्युतौ मन्ददशान्तराले ॥

स्थानच्युतिं महारोगं नानाविधमनोभयम् ।
सहोदरसुहृत्पीडां भौमे मन्ददशान्तरे ॥ १२९ ॥

Sloka 129. Loss of place, serious illness, various apprehensions, distress of brothers and friends have to be looked for in Kuja's interval in Saturn's dasa.

Cf. फलदीपिका

स्वपदच्युतिस्वजनविग्रहरुग्ज्वरवह्निशस्त्रविषभीरथवा ।
अरिवृद्धिरारतरुगक्षिभयं रविनायुराविशति भूमिसुते ॥

Also जातकाभरण

स्वस्थानयानं विकलत्वमङ्गे धनाङ्गनासुतवियोजनं स्यात् ।
सन्मानहानिर्ननु सूर्यसूनोर्दशान्तरे भूमिसुतप्रचारे ॥

सर्वाङ्गरोगसन्तापं चोरारिनृपपीडनम् ।
धनच्छेदमवाप्नोति राहौ मन्ददशान्तरे ॥ १३० ॥

Sloka 130. The anguish of disease in every limb, the devastation wrought by robbers, foes and rapacious rulers, and the deprivation of wealth are what a person may have to suffer during Rahu's bhukti in the dasa of Saturn.

cf. फलदीपिका

अपमार्गयानमसुभिर्विरहं त्वयना प्रमेहगुरुगुल्मभयम् ।
ज्वरसुक्षितिस्सतममेव नृणामसितान्तरं विशति भोगिपतौ ॥

देवभूदेवभक्तिं च राजप्रीतिं महत्सुखम् ।
स्थानलाभमवाप्नोति गुरौ मन्ददशान्तरे ॥ १३१ ॥

Sloka 131. Devotion to Gods and Brahmanas, royal favor, great happiness and attainment of rank, a person will have, during Jupiter's bhukti in Saturn's dasa.

cf. फलदीपिका

अमरार्चनद्विजगणाभिरुचिर्गृहपुत्रदारविहृतिस्तु भवेत् ।
धनधान्यवृद्धिरधिका हि नृणां गतवत्यथार्किवयसीन्द्रगुरौ ॥

Also जातकाभरण

कलाकलापे कुशलो विलासी पद्मालयालङ्कृतचारुशीलः ।
भूपालभूलाभयुतो नरः स्याद् बृहस्पतौ मन्ददशा मगाते ॥

स्वोच्चे नीचनवांशगो रविसुतः कुर्वीत सौख्यं फलं
पाकादौ तु दशावसानसमये कष्टं फलं प्राणिनाम् ।
तुङ्गांशोपगतः स्वनीचभवने पाकावसाने सुखं
दायादौ रिपुचोरभीतिमधिकं दुःखं विदेशाटनम् ॥ १३२ ॥

Sloka 132. Saturn occupying the depression Navamsa in its exaltation house produces happiness at the commencement of its dasa, but towards the end, it is

fraught with woe to the creatures concerned. If the planet occupy the exaltation Navamsa in its depression house, the end of the dasa is happy while in the initial portion there may be evil to be feared from robbers and enemies, much misery and roaming in foreign lands.

स्वकीयदाये गुरुबन्धुमित्रैरर्थार्जनं कीर्तिसुखं करोति ।
दौत्यं च सत्कर्म हिरण्यपण्यैर्धनाप्तिं वातरुजं कुमारः ॥१३३॥

Sloka 133. During the period that Mercury's influence takes effect, a person will earn money through the instrumentality of reverend seniors, relatives and friends; he will have fame and happiness; he will go on an embassy, derive an income by dealing in gold ware and suffer from wind ailment.

cf. फलदीपिका

शशितनयदशायां शश्वदाचार्यबन्धुद्विजजनितधनाप्तिः क्षेत्रगोवाजिलाभः ।
मनुवरसुरपूजावित्तसङ्घातसिद्धिः प्रभवति मरुदुष्णश्लेष्मरोगप्रपीडा ॥
सौम्यः करोति सुहृदागममात्मसौख्यं विद्वत्प्रशंसितयशश्च गुरुप्रसादम् ।
प्रागल्भ्यमुक्तिविषयेऽपि परोपकारं न्यायात्मनादिसुहृदां कुशलं महत्त्वम् ॥

॥ बुधदशायामन्तर्दशाफलानि ॥

विचित्रगृहवस्त्राप्तिं द्विजबन्धुवशाद्धनम् ।
सर्वकार्यार्थसंसिद्धिं सौम्ये सौम्यदशान्तरे ॥ १३४ ॥

Sloka 134. Acquisition of beautiful houses and apparel, money through Brahmanas and relatives and success in every undertaking may be looked for in Mercury's bhukti in its own mahadasa.

cf. फलदीपिका

धर्ममार्गनिरतिर्विपश्चितां सङ्गमो विपुलधीधनद्विजात ।
विद्यया बहुयशः सुखं सदा चन्द्रजे हरति वत्सरं स्वकम् ॥

बन्धुपीडा मनस्तापं सौख्यहानिमरेर्भयम् ।
कार्यनाशमवाप्नोति केतौ सौम्यदशान्तरे ॥ १३५ ॥

Sloka 135. Trouble from relatives, mental agony, loss of comfort, dread of an enemy and failure in business are to be expected during Ketu's interval in Budha dasa.

cf. फलदीपिका

दुःखशोककलहाकुलात्मता गात्रकम्पनममित्रसंयुतिः ।
क्षेत्रियान्वयियुतिर्यदा भवेत् सोमसूनुशरदं गतः शिखी ॥

गुरुदेवाग्निविप्रेषु दानं धर्मप्रियं तपः ।
धनवस्त्रविभूषाप्तिं शुक्रे सौम्यदशान्तरे ॥ १३६ ॥

Sloka 136. Offering of acceptable presents to reverend seniors, gods, fire and the Brahmanas, observance *of duty conformable to religion and morality*, acquisition of wealth, clothing and ornaments will mark Sukra's interval in the dasa of Mercury.

cf. फलदीपिका

देवविप्रगुरुपूजनक्रिया दानधर्मपरतासमागमः ।
वस्त्रभूषणसुहृद्युतिर्भवेत् बोधनायुषि समाहृते सिते ॥

Also जातकाभरण

विबुधसाधुजनातिथिसादरः सुकृतकर्मसमुत्सुकमानसः ।
विविधवस्त्रविभूषणभाङ्नरो बुधदशान्तरगे सति भार्गवे ॥
नानाप्रयासैश्च निरोधनैर्वा शिरोरुजा वाऽपि शरीरभाजाम् ।
करोति बाधां विबुधान्तराले सितः प्रयातः प्रवदन्ति केचित् ॥

वस्त्रभूषणवित्ताप्तिं राजप्रीतिं महत्सुखम् ।
धर्मश्रवणमाप्नोति रवौ बुधदशान्तरे ॥ १३७ ॥

Sloka 137. Acquisition of apparel, ornaments and wealth, royal favor, great ease, and hearing of moral

homilies may be expected in the Sun's bhukti in Budha dasa.

cf. फलदीपिका

हेमविद्रुमतुरङ्गवारणप्रावृतं भवनमन्नपानयुक् ।
भूपतेरपि च पूजनं भवेत् भानुमालिनि बुधान्दकाहृते ॥

Also जातकाभरण

तुरङ्गहेम्नां च सुविद्रुमणां सदम्बराणामपि वारणानाम् ।
भवेद्धवाप्तिर्बहुवैभवानां सौम्यस्य पाके तपने प्रपन्ने ॥
स्वस्थानतः संचलनं कदाचिद् गदप्रकोपात्प्रजनन्मवित्तम् ।
धर्मे प्रवृत्तिं कुरुते ज्ञपाके पङ्केरुहेशः प्रवदन्ति केचित् ॥

रोगारातिजनद्वेषं सर्वकार्यार्थनाशनम् ।
चतुष्पाद्भयमाप्नोति चन्द्रे सौम्यदशान्तरे ॥ १३८ ॥

Sloka 138. Diseases, ill-will of enemies, miscarriage of every concern, risk from quadrupeds await a person during the Moon's interval in Budha dasa.

Cf. फलदीपिका

मस्तकव्यसनमक्षिपीडनं कुष्ठदद्रुबहुकण्ठपीडनम् ।
प्राणसंशययुतिर्नृणां भवेत् ज्ञायुषे बनति शीतदीधितौ ॥

Also जातकाभरण

पामादिनानामयसंभवः स्यान्मृतप्रभासंभननं विवादः ।
पित्तप्रकोपः खलु यानपीडा यदा जडांशुर्ज्ञदशां प्रपन्नः ॥

रोगारिभयनाशं च पुण्यकर्मफलं यशः ।
राजश्रीविभवाप्नोति कुजे सौम्यदशान्तरे ॥ १३९

Sloka 139. Disappearance of all danger from diseases or enemies, fame derived from acts of charity and beneficence, and royal favor accrue to a person during Kuja's bhukti in Budha dasa.

Cf. फलदीपिका

अग्निमीतिरपि नेत्रजा रुजा चोरतो भयमतीव दुःखिता ।
स्थानहानिरथ वातरोगता ह्यायुषं हरति मेदिनीसुते ॥

Also जातकाभरण

गुह्यामयार्यव्यसनसंयुतः स्यात् कान्तासुतप्रीतिविमुक्तचित्तः ।
विलुप्तधर्मो मनुजः प्रविष्टे बुधस्य मध्ये वसुधातनूजे ॥

मित्रबन्धुधनप्राप्तिं सुखविद्याविभूषणम् ।
राजप्रीतिमवाप्नोति राहौ सौम्यदशान्तरे ॥ १४० ॥

Sloka 140. During Rahu's bhukti in Budha dasa, a person gets wealth from friends and relatives and secures to himself happiness, learning, ornaments and royal favor.

cf. फलदीपिका

मानहानिरथवाश्रयच्युतिः स्वर्णतोऽग्निविपतोयजं भयम् ।
मस्तकाक्षिजठरप्रपीडनं शीतरश्मिजदशां गतेऽसुरे ॥

इष्टबन्धुगुरुद्वेषं धनलाभं सुतायतिम् ।
रोगादिभयमाप्नोति गुरौ सौम्यदशान्तरे ॥ १४१ ॥

Sloka 141. When Jupiter has its bhukti in Budha dasa, a person will incur the hatred of friends, relatives and elders; will have additions to wealth and children, and will be liable to risk from diseases and the like.

cf. फलदीपिका

व्याधिशत्रुभयविच्युतिर्भवेत् मन्त्रसिद्धिरवनीशसत्कृतिः ।
धर्मसिद्धितपसां समुद्भवो देवमन्त्रिणि विदो दशां गते ॥

Also जातकाभरण

कान्तासुतानन्दयुतोऽरिहन्ता सत्कर्मकृच्छास्त्रमतिर्विनीतः ।
मन्त्री नरः स्यात् पितृमातृदुःखी बृहस्पतौ सौम्यदशां प्रयाते ॥

धर्मसत्कर्मवित्ताप्तिं सुखमल्पजनाधिपैः ।
कृष्यादिनाशमाप्नोति शनौ सौम्यदशान्तरे ॥ १४२ ॥

Sloka 142. Acts of charity and beneficence, acquisition of wealth, material comforts secured through the instrumentality of petty chiefs, loss in agriculture and the like will mark Saturn's bhukti in Budha dasa.

cf. फलदीपिका

अर्थधर्मपरिलुप्तिरुच्चकैः सर्वकार्यविफलत्वमङ्गिनाम् ।
श्लेष्मवातजनितो रुगुद्भवो शोचनाद्यपि समाहृतेऽसिते ॥

Also जातकाभरण

सत्कर्मधर्मद्रविणाप्तिसम्पा कन्दर्पहीनो मनुजः प्रतापी ।
वातामयार्तोऽतिमृदुस्वभावः सौम्यान्तराले नलिनीशसूनौ ॥

उच्चराशिगतः सौम्यो नीचांशकसमन्वितः ।
करोति कर्मवैकल्यं निजदाये च निर्धनम् ॥ १४३ ॥

Sloka 143. Mercury occupying the depression Navamsa in its exaltation sign, produces incompetency for work in the person concerned and makes him indigent in its dasa.

नीचस्थानगतश्चान्द्रिस्तुङ्गांशकसमन्वितः ।
पाकादौ विफलं सर्वं शुभमन्ते प्रयच्छति ॥ १४४ ॥

Sloka 144 Mercury in depression but in the exaltation Navamsa ordains prosperity in the end of its dasa though in the beginning thereof all be barren of effect.

दीनो नरो भवति बुद्धिविवेकनष्टो
नानामयाकुलविवर्द्धितदेहतापः ।
पापादिशुद्धिरतिकष्टचरित्रयुक्तः
किञ्चित्सुखी च शिखिनः परिपाककाले ॥ १४५ ॥

Sloka 145. At the time Ketu's influence begins to ripen and yield fruit, a person feels distressed; his sense and judgment fail; he becomes afflicted with various diseases; his physical torments grow; his evil acts multiply; his life is one of great misery. His comforts, if any, are but slight.

cf. फलदीपिका

केतोर्दशायामरिचोरभूपैः पीडां च शस्त्रक्षतिमुष्णरोगम् ।
मिथ्यापवादं कुलदूषितत्वं बह्निर्भयं प्रोषणमात्मदेशात् ॥

शिखिजनितदशायां शोकमोहोऽङ्गनाभिः प्रभुजनपरिपीडा वित्तनाशोपराधः ।
प्रभवति तनुभाजां प्रोषणं स्वीयदेशाद् दशनचरणरोगश्लेष्मसंभावनं च ॥

॥ केतुदशायामन्तर्दशाफलानि ॥

कलत्रपुत्रमरणं सुखवित्तविनाशनम् ।
रिपुभीतिमवाप्नोति केतौ केतुदशान्तरे ॥ १४६ ॥

Sloka 146. When Ketu has its interval in its own dasa, a person has to apprehend the death of his wife and children, loss of happiness and wealth and evil from his enemies.

cf. फलदीपिका

रिपुजनकलहं सुहृद्विरोधस्त्वशुभवचः श्रवणं ज्वराद्ग्रहम् ।
गमनमपरभाक्षि वित्तनाशं शिखिनि स्वेन दशां गते स्वकीयाम् ॥

स्त्रीपुत्ररोगकलहं बन्धुमित्रादिनाशनम् ।
ज्वरातिसारमाप्नोति शुक्रे केतुदशान्तरे ॥ १४७ ॥

Sloka 147. Illness of wife and children, quarrels, loss of *relatives* and *friends*, *fever* and dysentery are what one should be prepared for in Sukra's bhukti in Ketu dasa.

Cf. फलदीपिका

द्विजनरकलहं स्त्रियाविरोधं सुकुलजनैरपि कन्यकाप्रसूतिः ।
परिभवजननं परोपतापो भवति सिते शिखिवत्सरान्तराख्ये ॥

मनोभङ्गं शरीरार्तिं विदेशगमनं भयम् ।
सर्वकार्यविरोधं च रवौ केतुदशान्तरे ॥ १४८ ॥

Sloka 148. Disappointment, physical pain, exile in a foreign country, peril and obstruction in every business are likely to crop up during the Sun's interval in Ketu's dasa.

cf. फलदीपिका

गुरुजनमरणं ज्वरावतारस्वजनविरोधविदेशयानलाभम् ।
नृपकृषिकलहं कफानिलार्तिर्विशति रवौ शिखिवत्सरानुयाते ॥

दारपुत्रजनालस्यं धनधान्यविनाशनम् ।
मनस्तापमवाप्नोति चन्द्रे केतुदशान्तरे ॥ १४९ ॥

Sloka. 149. *Ennui* affecting wife, children and attendants, destruction of wealth and corn, and distress of mind are to be looked for in the Moon's bhukti in Ketu dasa.

cf. फलदीपिका

सुलभबहुधनं तथैव हानिः सुतविरहो बहुदुःखभाक् प्रसूतिः ।
परिजनयुवतिप्रजाप्रलाभः शशिनि यदा शिखिदायमभ्युपेते ॥

पुत्रदारानुजद्वेषं रोगारिनृपपीडनम् ।
बन्धुनाशमवाप्नोति कुजे केतुदशान्तरे ॥ १५० ॥

Sloka 150. During Kuja's bhukti in Ketu dasa, a person has to incur the odium of his sons, wife and younger brothers, to suffer pain from diseases, foes and bad rulers, and to lose some relatives.

cf फलदीपिका

सकुलजनकलहस्वबन्धुनाशो भयमपि पन्नगज वदन्ति चोरात् ।
हुतवहभयराजुपीडन च व्रजति कुजे च्यजनामखेचराप्तु ॥

राजचोरभय दुःखं सर्वकार्यविनाशनम् ।
दुष्टमानवसंवादं राहौ केतुदशान्तरे ॥ १५१ ॥

Sloka 151 Fear of kings and robbers, sorrow, ruin of every business and altercation with bad people are to be expected in Rahu s bhukti in Ketu dasa.

cf. फलदीपिका

अरिगतकलहोनृपाग्निचोरैर्भयमपि पन्नगज वदन्ति तद्वा ।
खलजनवचन दुरितचेष्टा तमसि गतऽत्र शिखीन्द्रदायमाहु ॥

देवद्विजगुरुप्रीतिं राजस्नेहं निरामयम् ।
भूपुत्रलाभमाप्नोति गुरौ केतुदशान्तरे ॥ १५२ ॥

Sloka 152 Approbation of Gods Brahmanas and elders, king s good will, exemption from ailments and acquisition of lands and children may be looked for in Jupiter s bhukti in Ketu s dasa

Cf. फलदीपिका

सुतवरजनन सुरेन्द्रपूजा धरणिधनाप्तिरलायनार्थसिद्धि ।
धनचयनजन महीशमानो भवति गतेऽत्र गुरौ शिखीन्द्रदायम ॥

मनोमयं मनस्तापं स्वबन्धुजननिग्रहम् ।
देशत्यागमवाप्नोति शनौ केतुदशान्तरे ॥ १५३ ॥

Sloka 153 Misgiving in the heart mental anguish difference with kith and kin and the abandonment of native country will mark Saturn s interval in Ketu dasa.

cf फलदीपिका

परिजनविहति परोपताप रिपुजननिग्रहमङ्गभङ्गतां च ।
धनपदविधुतिं तथाङ्गरार्या गमयति सूर्यसुत शिखिवराप्तु ॥

चन्धुमित्रादिसंयोगं पुत्रदारधनागमम् ।
विद्यासुखमवाप्नोति बुधे केतुदशान्तरे ॥ १५४ ॥

Sloka 154. The society of relatives, friends and the like, accession of wealth to sons and wife, and happiness derivable from knowledge accrue in Mercury's bhukti in Ketu dasa.

cf. फलदीपिका

सुतवरजननं प्रभुप्रशस्तिः क्षितिधनसिद्धिररीश्वरप्रपीडा ।
पशुकृषिविहतिर्भवेत्तु पुंसां विशति बुधे शिखिवत्सरान्तरालम् ॥

शुभग्रहयुतः केतुः स्वदशायां सुखप्रदः ।
यदि शोभनसंदृष्टः करोति विपुलं धनम् ॥ १५५ ॥

Sloka 155. Ketu associated with a benefic planet yields happiness in its dasa. If aspected by a benefic planet, it leads to the acquisition of abundant wealth.

सपापः कुरुते केतुः स्वपाके दुष्टमानवैः ।
भीतिं कृत्रिमरोगाद्यैर्व्यसनं धननाशनम् ॥ १५६ ॥

Sloka 156. When associated with malefic planets, Ketu produces danger through the instrumentality of wicked men and misery through acquired diseases leading to waste of wealth.

दशादौ गुरुबन्ध्वार्तिं दशामध्ये धनाप्तिम् ।
दशान्ते सुखमाप्नोति केतोर्दायफलं त्रिधा ॥ १५७ ॥

Sloka 157. Three-fold is the effect of Ketu's dasa. At the beginning of it, elders and relations are taken ill; in the middle of it, there is money coming in; at the end there is happiness.

स्त्रीपुत्रवित्ताप्तिमतीव सौख्यं सुगन्धमाल्याम्बरभूषणाप्तिम् ।
यानादिभाग्यं नरपालतुल्यं यशः स्वपाके भृगुजः करोति १५८

Sloka 158. Venus in its dasa leads to the acquisition of wife, children, wealth, exceeding comfort, fragrant wreaths, apparel, ornaments, vehicles and other means of locomotion, fortune and fame equal to a king's.

cf. फलदीपिका

क्रीडासुखोपकरणान्वितवाहनाप्ति गोरत्नभूषणनिधिप्रमदाप्रमोदम् ।
ज्ञानक्रियासलिलयानमुपैति शौक्र्यां कल्याणकर्मबहुमानमिलाधिनाथात् ॥
भृगुतनयदशायामङ्गनारत्नवस्त्रद्युतिनिधिधनभूषावाजिशय्यासनाप्तिः ।
क्रयकृषिजलयानप्राप्तवित्तागमो वा भवति गुरुवियोगो बान्धवार्तिर्मनोरुक् ॥

॥ शुक्रदशायामन्तर्दशाफलानि ॥

शङ्खास्त्रीधनवस्त्राप्तिं धर्मादिसुखसम्पदः ।
रिपुनाशं यशोलाभं शुक्रे शुक्रदशान्तरे ॥ १५९ ॥

Sloka 159. Acquisition of conches, females, wealth and apparel, good work and other such means of securing perfect happiness, disappearance of enemies and attainment of fame will mark Sukra's bhukti in its mahadasa.

cf. फलदीपिका

वसनभूषणवाहनचन्दनाद्यनुभवः प्रमदासुखसम्पदः ।
द्युतिधृतिः क्षितिपाद्धनलब्धयो भृगुसुते स्वदशां प्रविशत्यपि ॥

शिरोदराक्षिरोगं च कृषिगोवित्तनाशनम् ।
नृपक्रोधमवाप्नोति रवौ शुक्रदशान्तरे ॥ १६० ॥

Sloka 160. In the Sun's bhukti in the dasa of Venus, a person becomes liable to diseases affecting the head, the belly and the eyes; he sustains damage in respect to agriculture, cattle and property and incurs the displeasure of the rulers.

cf. फलदीपिका

नयनकुक्षिकपोलगदोद्भवः क्षितिभृतो भयमस्ति शरीरिणाम् ।
गुरुकुलोद्भवबान्धवपीडनं भृगुसुतायुषि भानुमति स्थिते ॥

Also जातकाभरण

भूपभीतिरपि बन्धुनिर्मिते वित्तनाशनमरात्युदयः स्यात् ।
क्रोडगण्डनयनेष्वपि पीडा भार्गवे यदि रवेर्विनिवेशः ॥

शिरोष्णरोगसन्तापं कामादि रिपुपीडनम् ।
किञ्चित्सुखमवाप्नोति चन्द्रे शुक्रदशान्तरे ॥ १६१ ॥

Sloka 161. When the Moon has its interavl in the dasa of Venus, a person suffers much pain from a disease due to an inflammation in the nervous tissues and from lust and other evil passions of human nature and whatever ease he can feel under the circumstances must be small or slight.

फलदीपिकायाम्

नखशिरोरदनक्षतिरुग्वैकैर्मलनपित्तरुगर्थविनाशनम् ।
ग्रहणिगुल्मकफास्मनिपीडनं सितवयोहृति तत्र हिमत्विषि ॥

Also जातकाभरण

शीर्षदन्तनखपीडनमुख्यैः कामलप्रबलता किल पित्तम् ।
श्वापदादपि भयं च नराणां भार्गवान्तरगते हिमरश्मौ ॥
भूदेवदेवाभिमनःप्रवृत्ती रणाङ्गणे स्याद्विजयो नराणाम् ।
मातङ्गकार्याद्वनिताश्रयाद्वा लाभः सिते चन्द्रदशेति केचित् ॥

पित्तस्रावाक्षिरोगं च महोत्साहं धनागमम् ।
दारभूलाभमाप्नोति कुजे शुक्रदशान्तरे ॥ १६२ ॥

Sloka 162. Flow of bile, disease of the eyes, great exertion, coming in of money, acquisition of wives and lands are to be expected in Kuja's bhukti in the dasa of Venus.

NOTES.

"पित्तासृगक्षि रोगं च" (Pitthasrigakshi rogam cha) is another reading.

Cf. फलदीपिका

रुधिरपित्तगदार्तिसमाश्रयः कनकताम्रचयावनिसद्ग्रहः ।
युवतिदूषणमुद्यमविच्युतिर्नृपभवल्लभवत्सरगे कुजे ॥

Also जातकाभरण

पित्तात्क्षताद्रक्तविकारतो वा वैकल्यमङ्गे प्रभवेन्नराणाम् ।
उत्साहहीनत्वमतीव याते भूमीसुते दैत्यगुरोर्दशायाम्
सन्माननानाविधवस्तुसौख्यं भूमीपतेः स्यात् खलु भूमिलाभः ।
अङ्गारके भार्गवपाकसंस्थे केषांचिदेवं मतमस्ति शास्त्रम् ॥

नीलवस्तुधनप्राप्तिं बन्धुद्वेषं सुहृद्भयम् ।
अग्निबाधामवाप्नोति राहौ शुक्रदशान्तरे ॥ १६३ ॥

Sloka 163. Acquisition of black substances forming a valuable property, dislike of relatives, evil from friends, and injury by fire may be expected in Rahu's bhukti in the mahadasa of Venus.

cf. फलदीपिका

निधिभवः सुतलब्धिरभीष्टवाक् स्वजनपूजनमप्यरिबन्धनम् ।
दहनचोरविपोद्भवपीडनं कुलभरेश्वरवत्सरगेऽसुरे ॥

धनवस्त्रविभूषाप्तिं धर्माचारं सुखावहम् ।
स्त्रीसुतार्तिं च वैषम्यं गुरौ शुक्रदशान्तरे ॥ १६४ ॥

Sloka 164. During the bhukti of Jupiter in Sukra's mahadasa, a person gets wealth, apparel and ornaments, performs his religious duties leading him to ultimate happiness; his wife and children may fall ill and there may be distress in consequence.

135

cf. फलदीपिका

विविधधर्मसुरेशनमस्क्रिया भवति चात्मजवामदृगागमः ।
विविधराज्यसुखं च शरीरिणां कविदशाहृति कार्मुकनायके ॥

Also जातकाभरण

यज्ञादिसत्कर्मणि सादरत्वं गतार्थसिद्धिः सुतदारसौख्यम् ।
महापदानेकविभूषणाप्तिर्भृगोर्दशायां चरतीन्द्रवन्द्ये ॥

वृद्धस्त्रीजनसंभोगं गृहक्षेत्रधनागमम् ।
शत्रुनाशमवाप्नोति मन्दे शुक्रदशान्तरे ॥ १६५ ॥

Sloka 165. *Liaison* with females that are past their prime, accession of houses, lands and wealth and the disappearance of enemies will mark Saturn's bhukti in Sukradasa

Cf. फलदीपिका

नगरयोधनृपोद्भवपूजनं प्रवरयोषिदवाप्तिरथास्ति वा ।
विविधवित्तपरिच्छदसंयुतिः दितिजपूजितदायगते शनौ ॥

Also जातकाभरण

मित्रोचतिर्ग्रामपुराधिपत्यं वृद्धाङ्गनाकेलिरतीव नित्यम् ।
स्याद्वैरिनाशो भृगुजो दशायां शनैश्चरस्यान्तरगा दशा चेत् ॥

सुतमित्रसुखार्थाप्तिं नृपप्रीतिं महत्सुखम् ।
शुभमारोग्यमाप्नोति बुधे शुक्रदशान्तरे ॥ १६६ ॥

Sloka 166. During Mercury's interval in the dasa of Venus a person secures the comfort of his sons, friends, wealth, royal favor, happiness on a large scale, prosperity and sound health.

cf. फलदीपिका

तनयसौख्यसमागमसम्पदो निचयलब्धिरतिप्रभुता यशः ।
पवनवित्तककारितरिञ्चुतिर्द्विजमनन्त्रिदशाहृति चन्द्रजे ॥

Also जातकाभरण

वृत्तैः फलैश्चापि चतुष्पदाद्यैर्वित्तं भवेत्सख्यनिधिर्नृपेण ।
दुरन्तकार्याभिरतिर्नितान्तं भृगोर्दशायां चरतीन्दुसूनौ ॥

कलहं बन्धुनाशं च शत्रुपीडा मनोभयम् ।
धनच्छेदमवाप्नोति केतौ शुक्रदशान्तरे ॥ १६७ ॥

Sloka 167. Discord, death of relatives, injury inflicted by enemies, misgiving in the heart and deprivation of wealth are what a person should be prepared for in Ketu's bhukti in the mahadasa of Venus.

cf. फलदीपिका

सुतसुखादिविहीनमुनिरशिनं भयमतीव विनाशनमन्तकृत् ।
अपि च बान्धवजनसंयुनिः शिखिनि यात्यशुभौशनसीं दशाम् ॥

उच्चराशिगतः शुक्रो नीचांशकसमन्वितः ।
स्वपाके धननाशं च कुर्वीत पदविच्युतिम् ॥ १६८ ॥

Sloka 168. Venus in its exaltation sign but in the depression Navamsa causes loss of wealth and loss of status in its dasa.

भार्गवो नीचराशिस्थः स्वोच्चांशकसमन्वितः ।
स्वदाये कृषिवाणिज्यं धनलाभं प्रयच्छति ॥ १६९ ॥

Sloka 169. Venus in its depression sign but in the exaltation Navamsa gives to the person concerned during the ripening of its dasa, (success in) agriculture and trade and accession to his wealth.

सम्पन्नबलिनः स्वतुङ्गभागे सम्पूर्णा बलवर्जितस्य रिक्ता ।
नीचांशगतस्य शत्रुभागे ज्ञेयानिष्टदशा फलप्रदात्री ॥ १७० ॥

Sloka 170. As regards the crop of fruit borne, the dasa of a planet having full strength or in its exaltation is termed full or complete; that of a planet without strength is termed empty. The dasa of a planet in a depression or inimical Navamsa is to be understood as untoward.

NOTES.

This sloka is from Brihat Jataka. प्रसूति (Prasuti) means Radix position; Chart at birth time. संपूर्णा (Sampurna) is the name given to a dasa of the planet which is in exaltation and is well-placed too.

cf. गार्गिः

सर्वैर्बलैरुपेतस्य परमोच्चगतस्य च ।
सम्पूर्णाख्या दशा ज्ञेया धनारोग्यविवर्धिनी ॥
सर्वैर्बलैर्विहीनस्य नीचराशिगतस्य च ।
रिक्ता नाम दशा ज्ञेया धनारोग्यविनाशिनी ॥
स्वोच्चराशिगतस्यापि किंचिद्बलयुतस्य च ।
पूर्णा नाम दशा ज्ञेया धनवृद्धिकरी शुभा ॥
यः स्यात्परमनीचस्थस्तथा चारिनवांशके ।
तस्यानिष्टफला नाम व्याध्यनर्थविवर्धिनी ॥

Also गुणाकर

तुङ्गस्वराश्यंशसुहृद्गृहांशस्थितस्फुरत्कान्तिवरा ग्रहेन्द्राः ।
श्रेष्ठां दशां सद्गुहदृष्टयुक्ताः कुर्वन्ति कष्टं पुनरन्यथामी ॥
शस्तक्षेत्रे शत्रुनीचांशगस्य मिश्रा रिक्ता वीर्यमुक्तस्य सा हि ।
वीर्योपेतस्योच्चभागेषु पूर्णा नीचस्थस्य द्वेषि भागेत्वनिष्टा ॥

Also सारावली

स्वोच्चस्वराशिनिजभागसुहृद्गृहस्थाः
संपूर्णवीर्यरुचिरा बलिनः स्वकाले ।

मित्रोच्चभागसहिताः शुभदृष्टियुक्ताः
श्रेष्ठां दशां निदधति स्ववयःसु खेटाः ॥
नीचशत्रुगृहं प्राप्ताः शत्रुनिम्नांशसूर्यगाः ।
विवर्णाः पापसंबन्धा दशां कुर्युरशोभनाम् ॥

तत्तद्भावार्थकामेशदशास्वन्तर्दशासु च ।
तत्तद्भावविनाशः स्यात् तद्युक्तेक्षितकारकैः ॥ १७१ ॥

Sloka 171. In the main dasa as well as in the subsidiary dasa of the lord of the 2nd or the 7th place from any bhava, there will happen the destruction thereof by (1) the planet occupying the bhava; (2) the one aspecting it; or (3) the भावकारक (bhava-karaka) representing it

NOTES.

Vide also Adhyaya V, Sl. 50, *supra*.

त्रिकोणधनलाभस्था बलिनो यदि शोभनाः ।
स्वदशान्तर्दशाकाले कुर्वन्ति विपुलं सुखम् ॥ १७२ ॥

Sloka 172. If benefic planets occupying a Trikona, the 2nd and the 11th bhavas be strong, they produce much happiness in their dasas and antardasas.

अष्टादशाध्यायिनि सर्वहोरासमुद्भवे जातकपारिजाते ।
राशिस्वरूपादि दशाफलान्तं प्रोक्तं मया भानुमुखप्रसादात् ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारि-
जातेऽष्टादशोऽध्यायः ॥

Sloka 173. In Jatakaparijata of which the matter has been culled from every astrological work and which

consists of 18 Adhyayas, the whole subject of astrology beginning with the nature of the zodiacal signs and ending with the fruit of the dasas or planetary periods has been treated by me under the auspices of the Sun and other planets.

Thus ends &c.

COLOPHON.

शाखाभिरष्टादशसंख्यकाभिरध्यायरूपाभिरतिप्रकाशः ।
ज्योतिर्मयः सर्वफलप्रधानः संकीर्तितो जातकपारिजातः ॥

Sloka 174. Conspicuous with its eighteen branches in the form of adhyayas full of bright blooming stars and displaying mainly all the fruits they bear, the celestial tree of horoscopes जातकपारिजात (Jataka Parijata) has been fully described.

उक्तं राशिगुणालयं ग्रहगतिस्थानस्वभावाकृतिः
आधानादि समस्तजीवजननं बालाद्यनिष्टाकरः ।
आयुर्जातकभङ्गयोगजविधिः श्रीराजयोगादिजं
द्वित्र्यादिग्रहयोगजः शुभकरो मान्द्यब्दजं च क्रमात् १७५

पश्चादष्टकवर्गबिन्दुगणितं होराधनस्थानजं
दुश्चिक्यावनिभावजं सुतरिपुस्थानप्रयुक्तं फलम् ।
कन्दर्पाष्टमधर्मराशिजनितं व्यापारलाभान्त्यजं
नारीजातकलक्षणं निगदितं चान्द्रं दशान्तर्दशा ॥ १७६ ॥

Slokas 175-176. The nature and the quarter of the zodiacal signs; (2) the motions of the planets, their place, their character and forms; (3) the conception and other processes involved in the birth of every creature; (4) the numerous ills that overtake children and young people in a state of adolescence; (5) the length of life; (6) the rule regarding planetary conjunctions that mar the fortunes of the horoscopes in which they occur; (7) king-making yogas; (8) beneficial combinations of two, three or more planets; (9) the effects of Mandi, year, etc, in their order; (10) next in order the Ashtakavarga and the reckoning of benefic dots; (11) the effects of the 1st and the 2nd bhavas; (12) of the 3rd and the 4th; (13) of the 5th and the 6th; (14) of the 7th, the 8th and the 9th; (15) of the 10th, the 11th and the 12th; (16) the horoscopes of women; (17) what relates to the Moon's place at birth and (18) the dasas and their subdivisions—these have been treated of in the work.

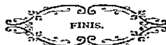
श्रीविद्याधिकवेङ्कटाद्रितनयः श्रीवैद्यनाथः सुधीः
आदित्यादि समस्तखेटकृपया विद्वज्जनप्रीतये ।
होरासिन्धुसमुद्धृतामृतमयीमष्टादशाध्यायिनीं
चक्रे जातकपारिजातसरणिं गीतोत्सुकश्लोकिनीम् ॥ १७७ ॥

Sloka 177. The talented and illustrious Vaidyanatha, the son of the illustrious Venkatadri, so eminent for his learning and knowledge has been able, under the kind auspices of the Sun and other planets, to compose this guide to astrology, Jatakaparijata in 18 adhyayas embodying all that is essential *i. e.* the very nectar raised,

from the ocean of horary science, the author has been able to compose this work in lyrical metres so as to win the admiration of the learned world.

॥ इति श्रीजातकपारिजातः समाप्तः ॥

॥ श्रीसाम्बसदाशिवाय नमः ॥



Index

N B—The Roman and Arabic numerals opposite to each refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein—

A

B

H

K

M

——:o:——

॥ श्लोकानुक्रमणिका ॥

N. B.—The Roman and Arabic numerals opposite to each sloka refer respectively to the Chapter to which it belongs and to its number therein

अ (69)

22 J 1

घ (1)

च (77)

प (137)

प (127)

भ (72)

जातकपारिजाते मुख्यविषयपदानामकारादिकोशः

N. B.—The Roman and Arabic numerals opposite to each word refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein.

अ

जातकपारिजाते मुख्यविषयपदानामकारादिकोशः

N. B.—The Roman and Arabic numerals opposite to each word refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein.

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